hline

The Mishnah of Marqos: A Commentary

By Hakham Dr. [Yosef](joseph.html) ben Haggi

hline

It was the custom in ancient libraries to recognise the title and contents of a book by the [first](one.html) few words of that book at the beginning of said scroll. Therefore vv.1-2 describe to any ancient Librarian the title of the book and a small description of its contents. This technique will become clearer after we make sense of every word contained in these [two](two.html) initial verses.

**I. MARQOS 1:1**

**Αρχη (Arkhi) -** this Greek term corresponds to the [Hebrew](hebrew.html) term “Resheet,” meaning “chief part” as in:

**רֵאשִׁית חָכְמָה, יִרְאַת יְהוָה** Resheet Chokhmah Yir’at Adonai ([Psalm](psalms1.html) 111:10)

“Αρχη σοφιαζ φοβοζ Κυριου” (Septuagint – [Psalm](psalms1.html) 110:10)

“The beginning (chief part) of Wisdom is the reverential [fear](fear.html) of Ha-Shem.”

The Theological Wordbook of the Old Testament[[1]](#footnote-1) defines the [Hebrew](hebrew.html) term “RESHEET” to mean “[First](one.html),” “beginning,” “choicest,” “[first](one.html)/best of a group.” The same source continues stating:

“A feminine noun derived from the root “ROSH,” and appearing fifty times in nearly all parts of the OT. The primary meaning is “[first](one.html)” or “beginning” of a series. This term may refer to the initiation of a series of historical [events](feasts.html) (Gen.10:10; Jer. 26:1) but it also refers to a foundational or necessary condition as the reverence or [fear](fear.html) of G-d (Ps. 11:10; Prov.1:7) and the initiation, as opposed to the results, of a life (Job 8:7; 42:12). It is used frequently in the special sense of the choicest or best of a group or class of things, particularly in reference to items to be set aside for G-d’s service or [sacrifice](korbanot.html). The “[first](one.html) fruits” (Lev. 2:12; 23:10; Neh. 12:44) and “choicest” (Num. 18:12) fruits are so distinguished. Difficult usages of the term occur in several passages. In Deut. 33:21 the KJV reads “[first](one.html) part” which is followed by JPS, however the RSV, “best of the land” is preferred. In Dan.11:41 the KJV reads: “chief of the children of Ammon,” but the RSV reads “main part of the Ammonites.”

As shown above most trying to reproduce the English version of the Gospel of Mark have translate the [first](one.html) tow words: “The beginning” as **תְּחִלַּת** (T’chilat) rather than **רֵאשִׁית** (Resheet) as Prof. Delitzsch originally did. Now T’chilat is better translated to English as “commencement” – i.e. “beginning” in [time](time.html). But this seems redundant, since we expect that a story or narrative starts with the beginning. Thus, to state in the opening words “This is the beginning of ...” seems to be somewhat clumsy, as we expect the narrative to start with the beginning.

Further, what we have here is a case of the [Hebrew](hebrew.html) verbless sentence where the verb “to be” is omitted. Thus, a proper reading of this sentence should be:

**רֵאשִׁית בְּשׂוֹרַת [IS] יֵשׁוּעַ הַמָּשִׁיחַ**

**The chief part of the B’sorah [IS] Yeshuah the** [**Messiah**](mashiach.html) **...**

This is in perfect consonance with the similar reading in [Psalm](psalms1.html) 110:10

**רֵאשִׁית חָכְמָה [IS] יִרְאַת יְהוָה**

**The chief part of Wisdom [IS] the** [**fear**](fear.html) **of Adonai**

**This is also in agreement** as well with Rashi’s[[2]](#footnote-2) comment as to the import of the [first](one.html) words of Genesis 1:1 where he states:

“**בְּרֵאשִׁית** IN THE BEGINNING — Rabbi [Isaac](isaac.html) said: The Torah which is the [Law](law.html) book of Israel should have commenced with the verse (Exod. XII. 1) “This mοnth will be unto you the [first](one.html) of the months” which is the [first](one.html) [commandment](cmds613.html) given to Israel. What is the reason, then, that it commences with the account of the [Creation](bara.html)? Because of the thought expressed in the text (Ps. CXI. 6) “He declared to His people the strength of His works (i.e. He gave an account of the work of [Creation](bara.html)), in order that He might give them the heritage of the [nations](nations.html).” For should the peoples of the [world](worlds.html) say to Israel, “You are robbers, because you took by force the lands of the [seven](seven.html) [nations](nations.html) of Canaan,” Israel may reply to them, All the earth belongs to the Holy [One](one.html), blessed be He; He created it and gave it to whom He pleased. When He willed He gave it to them, and when He willed He took it from them and gave it to us (Yalkut Exod. XII.2). **בְּרֵאשִׁית בָּרָא** IN THE BEGINNING GOD CREATED — This verse calls aloud for explanation in the manner that our Rabbis explained it: God created the [world](worlds.html) for the sake of the Torah which is called (Prov. VΙIΙ. 22) "The beginning (**רֵאשִׁית**) of His (God's) way", and for the sake of Israel who are called (Jer. II. 3) "The beginning (**רֵאשִׁית**) of His (G-d's) increase". [The Rabbis translated thus: For the sake of (**בּ)** the Torah and Israel which bear the [name](name.html) of **רֵאשִׁית** G-d created the [heavens](heaven.html) and the earth.”

In other words, this introductory verse is telling us something critical about the [Messiah](mashiach.html) and which forms the central argument of this book – i.e. that the [Messiah](mashiach.html) is the chief part or “the [heart](body.html)” of something which will be explained throughout the book and for which sake [creation](bara.html) took place, and not just merely telling us that at the beginning of the book is the beginning of the so called “gospel,” a very clumsy statement indeed.

I propose that there was an original source containing most of the sayings and teachings of the Master of Nazareth (moderns call it “Q”) in oral form rather than in written form as was the custom at that [time](time.html). From this rather large list of sayings and teachings Mordechai (Mark) as the scribe of Hakham Tsefet chose those teachings or occurrences that best fit the central subject his treatise which was issued for instructional purposes following the [Septennial](shmita.html) Torah [cycle](cycles.html) of readings, rather than a short biography of [His Majesty](yeshua.html) as is posited by most Christian theologians.

**του ευαγγελιου (Tu Euageliou) –** where “Tu” means “of the,” and “Euageliou” is translated as “Gospel.”

The definition that modern Christians usually provide for the term “Gospel” is as they say, encapsulated in the words of Hakham Shaul:

“For I delivered unto you [first](one.html) of all that which I also received, how that [Messiah](mashiach.html) died for our [sins](sin.html) according to the Scriptures; and that he was buried, and that he rose again the [third](three.html) day according to the Scriptures.” (1 Cor. 15:3-4)

In fact, Stern[[3]](#footnote-3) echoing much of modern of evangelical theology writes concerning these [two](two.html) verses:

“The essence of the Gospel is contained in these [two](two.html) verses, as we shall see, but the key point for [Jewish](gen-jew.html) people to grasp and Messianic [Jews](gen-jew.html) to stress is that the Gospel is in accordance with what the Tanakh says (as Shaul himself emphasises by saying it twice). That is, every major point of the Good News set forth in the [New](new.html) [Covenant](covenant.html) with Israel is spoken of or prophesied in the [Hebrew](hebrew.html) Scriptures.”

Whilst in some points Dr. Stern’s words are true, we disagree with this “Christian” and rather foreign (from a [Jewish](gen-jew.html) perspective) interpretation, and therefore must rather propose a complete different and radical Judaic approach to the meaning of the term in question.

Most Christian Hebraists point to the [Hebrew](hebrew.html) word “B’SORAH” as the equivalent term and original word from which it was translated to Greek as “EUANGELION.” However, those that have proposed and still propose this idea seem to be ignorant of the following difficulties.

1. **The awkwardness of the term –**

In commenting upon the term B’SORAH the Theological Wordbook of the Old Testament[[4]](#footnote-4), states:

“The root is a common [one](one.html) in Semitic, being found in Akkadian, Arabic Ugaritic, Ethiopian, etc. The root meaning is “to bring news especially pertaining to military encounters.” Normally this is good news, but (contra Friedrich, Theological Dictionary of The [New](new.html) Testament, vol. II, p. 707) it need not necessarily be so (I Sam. 4:7; II Sam. 18:20 where “TOV” is specifically appended). The Akkadian bears this out, for the word is largely neutral there."

In other words, the term “B’SORAH,” still to this very day means simply “NEWS” and [one](one.html) [needs](needs.html) to specify by means of the addition of an adjective (good/bad) so that the other person may understand us.

1. **The term lacks antecedent and cultural or contextual validity –**

Whilst most terms utilised throughout the Nazarean Codicil can be traced to and seen in use in Rabbinical literature of that period and after that period, the term “B’SORAH” lacks any use in a religious or legal sense by [Jewish](gen-jew.html) scholars pre and post 100 c.e. We do have terms like “justice,” “righteousness,” “born from above,” etc. etc. commonly used in [Jewish](gen-jew.html) religious and legal literature, but this is not the case with the term “B’sorah”.

In fact, when the Rabbis of the [Talmud](orallaw.html) wanting to show the foreignness of Christianity and Christian teachings to normative Judaism, and [Jewish](gen-jew.html) culture/language (pre and post Christian) show this by employing a “pun” on the Greek term “EUANGELION.” The Greek word “EUANGELION” is transliterated to the [Hebrew](hebrew.html) as “AVEN GILAYON” meaning “the falsehood of blank paper” (R. Meir) or AVON GILAYON” meaning “the [sin](sin.html) of blank paper” (R. Yochanan) – see editorial footnotes on [Shabbat](sabbath.html) 116a in the English translation of the Soncino [Talmud](orallaw.html).[[5]](#footnote-5)

All Christian commentators and also all so called modern “Nazarene” and “Messianic” commentators in unison state that this shows but a malicious deed on the part of [Jewish](gen-jew.html) Rabbis against the so called “[Jewish](gen-jew.html) Christians” of that day. This is reflected in the rhetoric for example, of the anti-Semite Friedrich Kittel[[6]](#footnote-6) in his article in the Theological Dictionary of the [New](new.html) Testament, where he states:

“This seems to be contradicted by the fact that EUAGELION appears to be a loan-word introduced into Judaism to describe the [New](new.html) Testament Gospel. In Shab., 116a, we have the malicious conversion of Gospel into AVEN GILAYON, gloss of destruction, or AVON GILAYON, gloss of [sins](sin.html): “R. Meir (c. 150) called it (the book of the Minim, i.e. of [Jewish](gen-jew.html) Christians, and therefore the Gospels) AVEN GILAYON, gloss or writing of destruction, and R. Yochanan (c. 279) called it AVON GILAYON, gloss or writing of [sins](sin.html).” From this passage we may conclude that the [Jewish](gen-jew.html) Christians had adopted the Greek EUAGELION, since there is no real equivalent in Aramaic. The pun is possible only in respect of the Greek. On the other [hand](fourteen.html) the passage does not prove what has been deduced from it. Palestinian Judaism was bilingual. Aramaic might be spoken, but Greek was understood. It was [known](daat.html) that BESORAH would be EUANGELIUM in Greek. The Rabbinic propensity for puns enabled them to seize on the Greek word for BESORAH and to bring it into disrepute, thus making the hated heretics ridiculous.”

However, Green, et al.[[7]](#footnote-7) make a very strange statement regarding this term:

“The reader of the Gospels must be wary in reading a post-Easter definition into the Evangelists’ use of the term *gospel* (such as is found in Pauline writings, 1 Cor. 15:1-4; Rom. 1:2-4). In the Synoptics it is found in the [mouth](body.html) of [Jesus](yeshua.html) at the beginning of his ministry: “The [time](time.html) is fulfilled, and the Kingdom of G-d is at [hand](fourteen.html); repent, and believe in the Gospel (Mk. 1:14-15; cf. Mt. 4:17,23; Lk 4:18,43). They use the term to designate [Jesus](yeshua.html)’ message without prior definition, implying that it was a term [known](daat.html) to their audience.”

Despite this statement, the only source pre or post 70 c.e. where we read about the term “Gospel” as being a Hebraic term to define a specific message or genre of literature is in the various Greek renditions of the Nazarean Codicil or parts of it. Yet, the undisputed fact remains that we have no evidence whatsoever that the term “Gospel” (Heb. B’SORAH) was used with any religious or legal significance by the [Jewish](gen-jew.html) people, prior to, during, and after the death of [His Majesty](yeshua.html) King Yeshuah the [Messiah](mashiach.html). If the term was well [known](daat.html) to [His Majesty](yeshua.html)’s audience as Marqos 1:14-15; Matityahu 4:17,23; and Luqas 4:18,43 makes it abundantly clear, then of necessity it must have been some other [Hebrew](hebrew.html) word rather than that advance by Christianity – “B’SORAH.”

Perhaps, and from our view, most certainly the Sages of the [Talmud](orallaw.html) are alerting us in veiled language to a sad [event](feasts.html) in history, which has remained unreported but for which evidence is abundantly mounting, where a heresy rose amongst [Jews](gen-jew.html) and [Gentiles](gen-jew.html) which gave rise to the destruction of almost all original [Hebrew](hebrew.html) manuscripts extant of the Nazarean Codicil or parts of it and reworked them into the Greek to [justify](justification.html) the beliefs and theological dogmas of this sect, and which unfortunately unleashed a systematic destruction of anything or anyone identifying as Nazarean. The wise sages of the [Talmud](orallaw.html) are alerting us to the fact that Greek Manuscripts so called “GOSPELS” are reworked forgeries of the authentic writings of the [Jewish](gen-jew.html) Nazarean writings, who in fact never used the word “GOSPEL – EUANGELION – B’SORAH.”

If the term “B’sorah” (Gospel) was wide [known](daat.html) and understood by all in Yisrael, as the so called Gospels themselves state (Mk. 1:14-15; cf. Mt. 4:17,23; Lk 4:18,43), then why is it that we find no [Jewish](gen-jew.html) record either in [Hebrew](hebrew.html) or Aramaic showing that the term was widely used and [known](daat.html) to the [Jewish](gen-jew.html) people and to [Jewish](gen-jew.html) Scholars of that epoch? No doubt we must conclude that the term “Gospel” lacks any cultural or legal antecedent, or for that matter contextual validity and we must reject or at least hold in high suspicion the view that such term was ever used by [His Majesty](yeshua.html) King Yeshuah the [Messiah](mashiach.html) himself or his Talmidim.

So, where does this leave us? Is there any other term in the [Hebrew](hebrew.html) language that we can reasonably suspect was used, before it was substituted by the Greek term EUANGELION? And does the Nazarean Codicil itself suggests any other possible [Hebrew](hebrew.html)/Greek word that might have been used by the original writers of the Nazarean Codicil before it was substituted by the Greek term EUANGELIUM?

In our view the shortest answer to all of the above questions is simply “YES!” However before we state our case, we would like to let the Nazarean Codicil [speak](mashal.html) for itself and explain to us what a “gospel” is, and when it was proclaimed for the [first](one.html) [time](time.html) in history.

1. Hakham Shaul in [Bereans](bereans.html) ([Hebrews](bereans.html)) 4:2ff. states that the so called “Gospel” was [first](one.html) proclaimed at Har [Sinai](stages.html) in [connection](connection.html) with the [laws](law.html) regarding [Shabbat](sabbath.html) which must be appropriated by means of EMUNAH (Faithful Obedience):

“For indeed we have had EUIGELISMENOI (gospel) [announced to us] even as also they; but not did profit them the word of the report, not having been mixed with faith in those who heard” – “For unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.”

Or, as the Literal English Translation Bible by Morris with Strong’s [numbers](nchart.html) added puts it:

“|2532| indeed |1063| For |2070| we are having |2097| had the Good News preached |2509| even as |2548| those also. |0235| But |3756| did not |5623| profit |3588| the |3056| word |0189| of hearing |1565| those, |3361| not |4786| having been mixed |4102| with faith |3588| in those |0191| hearing.”

It is most interesting that a self-confessed Nazarene, Dr. James Trimm in his commentary on the so called Epistle to the [Hebrews](bereans.html)[[8]](#footnote-8) leaves very conveniently this key passage unexplained. However Dr. Stern,[[9]](#footnote-9) a Messianic [teacher](teacher.html) does go on to make some ridiculous comment which is completely out of order with the P’shat of this passage. He states:

“The **Good News** the Israelites heard was the promise of entering His rest in the Promised Land; the Good News which has been proclaimed to us is, of course, that we enter the rest that comes from knowing that our [sins](sin.html) are forgiven.”

It is obvious, that we need a much better and logical analysis of this Pasuk at least at the P’shat level. To do this let us look at the clauses:

1. For indeed we had gospel proclaimed to us even as they (them);
2. But it did not profit them the LOGOS (Torah) proclaimed (of the report);
3. Not having been mixed with faith in those who heard.

We start by asking who is Hakham Shaul describing with the pronouns “us” and “them” in the [first](one.html) clause? Christians and Messianics will readily say that the “us” refers to Christians and that the “them” refers to [Jews](gen-jew.html), particularly those at Har [Sinai](stages.html). However, such interpretation depends on an illegitimate straight-jacket approach imposed by Christian Theology and not justified by the text. At best it can be said that Hakham Shaul is making a distinction between the same people ([Jews](gen-jew.html)) living at Har [Sinai](stages.html) and [Jews](gen-jew.html) living when he wrote this Epistle – thus, the difference between the “us” and “them” is [one](one.html) imposed by the distance in [time](time.html) and not difference of ethnicity. From this perspective, the “gospel” is the same the difference is not [one](one.html) of ethnicity or religion but [one](one.html) of [generations](toldot.html) amongst the same people.

Delitzsch[[10]](#footnote-10) schooled evidently on a diet of Replacement Theology proposes that the text should read: “We have a message of [salvation](salvation.html), as even they had such a message.” This rendition thus favours [two](two.html) messages of [salvation](salvation.html) as proposed by replacement theology [one](one.html) of [salvation](salvation.html) by works (that of our apparently ignorant [Jewish](gen-jew.html) people) and that of [salvation](salvation.html) by faith (whatever that means) which is superior and belonging to Christians. This replacement theology view is reflected in the RSV translation of this verse:

“For good news came to us just as to them; but the message which they heard did not benefit them, because it did not meet with faith in the hearers.”

Enough to say that this view is increasingly being rejected by [Gentile](gen-jew.html) Theologians, and has no place in our proposition which advocates virtually no or at best very minor differences between Nazareans and [Jewish](gen-jew.html) Orthodoxy. This view for example is found in the rendition of this verse by the Catholic [New](new.html) [Jerusalem](city.html) Bible which puts it:

“We received the gospel exactly as they did; but hearing the message did them no good because they did not share the faith of those who did listen.”

And the Aramaic Peshitta (Lamsa, 1987) translates:

“For the gospel was preached to us as it was to them also, but the word they heard did not benefit them, because it was not mixed with faith in those who heard it.”

Consequently, we are left at this point using strictly a P’shat mode of interpretation with the idea that the this “gospel” being proclaimed by Hakham Shaul and being accepted by these converts to Judaism in Berea is the same which was proclaimed at the [foot](heel.html) of Har [Sinai](stages.html) to the people of Yisrael. What this “gospel” consisted of is not explained in this [first](one.html) clause of this pasuk.

The second clause: “But it did not profit them the LOGOS (Torah) proclaimed (of the report)” [needs](needs.html) further elucidation. The Literal English Translation Bible by Morris renders the Greek “LOGOS TIS AKOIS” as: “|3056| word |0189| of hearing.” Similarly the Douay-Rheims Bible renders this pasuk as follows:

“For unto us also it hath been declared, in like manner as unto them. But the word of hearing did not profit them, not being mixed with faith of those things they heard.

The Latin Vulgate has “sermo auditus” – lit. “auditory sermon” when translating “the word of hearing” clause. So, let us ask a critical question at this juncture, do the [Jews](gen-jew.html) distinguish between the LOGOS (Word) of writing and the LOGOS (Word) of hearing? And the answer of course is a resounding YES! The “LOGOS of Writing” we call “Torah Shebiktav” – Written Torah, and widely [known](daat.html) as the Pentateuch, and the “LOGOS of hearing” we call “Torah Shebeal Peh” – lit. “Torah from the [mouth](body.html),” that is “[Oral Torah](orallaw.html).” Second, does the [Oral Torah](orallaw.html) of the [Jewish](gen-jew.html) people itself records its genesis or origins? The answer of course is a resounding YES! And any [Jewish](gen-jew.html) Orthodox child will direct [one](one.html) to Pirqe Abot 1:1 where we read: **משה קיבל תורה מסיני** “Mosheh Qibel Torah MiSinai – Mosheh received the Torah from [Sinai](stages.html), **ומסרה ליהושע UM’sarah** LiYehoshua – and handed it down (gospelled it down, or, rehearsed it in the [ears](body.html)) of Yehoshuah …”

The second clause of this Pasuk, then identifies the nature of the so called “gospel” as stated in the [first](one.html) clause. In other words, the second clause of this pasuk acts as a circumstantial clause subject to the [first](one.html) clause and which object is twofold. [First](one.html), to explain what the “gospel” is, and second to inform us that this so called “Gospel” did not profit them at Har [Sinai](stages.html). The reason for this is given to us in the [third](three.html) clause – “Not having been mixed with faith in those who heard.” Now the Greek term used here for “FAITH” is “PISTEI” and which answers to the [Hebrew](hebrew.html) “EMUNAH” meaning “Faithful Obedience” and not just as Christians [teach](teacher.html): “the firm conviction that G-d exists and is the creator and ruler of all things, the provider and bestower of eternal [salvation](salvation.html) through [Messiah](mashiach.html),” or even “a strong and welcome conviction or belief that Yeshuah is the [Messiah](mashiach.html), through whom we obtain eternal [salvation](salvation.html) in the kingdom of G-d.” No, “EMUNAH” is the perfect union of “believing what is said as being the truth” and then “doing what is commanded in what was said.” In fact the whole of Chapter 12 of [Bereans](bereans.html) ([Hebrews](bereans.html)) is replete with the phrase “By (through) faith” that is, by and through EMUNAH so and so **did** such and such. Thus Emunah is not just believing but rather something more profound and meaningful – FAITHFUL OBEDIENCE! – Something that must be believed and faithfully obeyed.

Now, note that in Pirqe Abot 1:1 the [Hebrew](hebrew.html) term “M’SORAH” is interpreted as that which is privately handed down from [one](one.html) [generation](toldot.html) to another, from the [mouth](body.html) of [one](one.html) Torah [teacher](teacher.html) to the ear of his Talmid (disciple), and so on, throughout the [generations](toldot.html). It is but a logical deduction, from what we expounded above, then that the original word in the Nazarean Codicil, replaced later by the Greek EUANGELION, was none other than the [Hebrew](hebrew.html) M’SORAH which in the Greek is translated mainly as PARADOSIS and meaning “a giving over which is done by word of [mouth](body.html) or in writing, i.e. tradition by instruction, narrative, precept, etc. – (a) objectively, that which is delivered, the substance of a [teaching](teacher.html); and/or (b) of the [body](body.html) of precepts, which were orally delivered by Moses and orally transmitted in unbroken succession to subsequent [generations](toldot.html), which precepts, both illustrating and expanding the written [law](law.html), as they believed and obeyed them with equal reverence.” We have traces of this, for example in 2 Thessalonians 2:15, where we read:

“Therefore, brethren, stand fast, and hold the **traditions** which you have been [taught](teacher.html), whether by word, or our epistle.”

However we need to examine other definitions given in the Nazarean Codicil of the term “Gospel” to see if we obtain a similar pattern and consistency throughout.

1. Hakham Tsefet (Peter) states that the “word of Ha-Shem abides forever, and this is the word which was EUAGELISTHEN (gospelled) to you” (1 Peter 1:25), thus equating the word of Ha-Shem with the so called “GOSPEL.”

The Literal English Translation Bible with Strong’s [numbers](nchart.html) renders this verse as follows:

“|3588| the |1611| but |4487| word of |2962| {the} Lord |3306| remains |1519| to |3588| the |0165| age. |5124| this |1161| And |2076| is |3588| the |4487| word |2097| preached as Good News |1519| to |5209| you.”

Similarly, the Catholic [New](new.html) [Jerusalem](city.html) Bible renders this pasuk:

“But the Word of the Lord remains forever. And this Word is the Good News that has been brought to you.”

The Greek term used here for “WORD” is “RHIMA” (Strong’s # 4487) and meaning basically “that which is or has been uttered by the living voice.” In other words, this is the “Oral” and not the “Written” Word of Ha-Shem, this is nothing but Torah Shebeal Peh – the [Oral Torah](orallaw.html)! Therefore this verse is much better translated from a Rabbinical perspective as:

“But the Torah Shebeal Peh of Ha-Shem abides forever, and this is the Torah Shebeal Peh which was MASARAH (handed down, gospelled down) to you.”

Here we find [three](three.html) things. [First](one.html), a harmonisation and complete agreement of Hakham Tsefet’s (Peter’s) words with the Mishnah Tractate Pirqe Abot 1:1. Second, the Greek term EUAGELISTHEN translated by Christians as “preach as Good News” or “has been brought” was most probably changed for the original Hebraic term “MASARAH” (handed down, gospelled down - PARADOSIS) sometime after the destruction of the Second [Temple](temple.html) in the year 70 c.e. Thirdly, we have here the [Oral Torah](orallaw.html) (Greek: RHIMA) – Oral Word of Ha-Shem being equated with the so called “Gospel,” which no doubt in the original was M’SORAH and not B’SORAH as Christians and Messianics [teach](teacher.html).

If as we propose the original [Hebrew](hebrew.html) word “M’SORAH” in the Nazarean Codicil was later replaced for EUANGELION / B’SORAH, it clearly explains the claim made by Green, et al.[[11]](#footnote-11) that: “In the Synoptics it is found in the [mouth](body.html) of [Jesus](yeshua.html) at the beginning of his ministry: “The [time](time.html) is fulfilled, and the Kingdom of G-d is at [hand](fourteen.html); repent, and believe in the Gospel (Mk. 1:14-15; cf. Mt. 4:17,23; Lk 4:18,43). They use the term to designate [Jesus](yeshua.html)’ message without prior definition, implying that it was a term [known](daat.html) to their audience.” The more, we might add, particularly since most of [His Majesty](yeshua.html)’s [Jewish](gen-jew.html) audience were conversant with Mishnah Tractate Pirqe Abot 1:1.

1. Hakham Yochanan in his Apocalypse states that the so called “Gospel” is “ever-lasting” and about “fearing G-d” – ie. at least observing the 7 Noachite [Laws](law.html) which renders a [Gentile](gen-jew.html) a “G-d fearer” (see Rev. 14:6-7).

The [two](two.html) p’sukim in question are rendered by Morris Literal English Translation Bible with Strong’s [numbers](nchart.html) as:

“6. |2532| And |1492| I saw |0243| another |0032| [angel](angels.html) |4072| flying |1722| in |3321| mid-[heaven](heaven.html), |2192| having |2098| Good News |0166| everlasting |2097| to preach |3588| to those |2730| living |1909| on |3588| the |1093| earth, |2532| even |3956| every |1484| [nation](nations.html) |2532| and |5443| [tribe](tribes.html) |2532| and |1100| language |2532| and |2992| people,

7. |3004| saying |1722| in |5456| a voice |3173| great, |5399| [Fear](fear.html) |3588| - |2316| God, |2532| and |1325| give |0846| to Him |1391| glory, |3754| because |2064| came |3588| the |5610| hour |3588| of the |2920| judgement |0846| of Him. |2532| And, |4352| worship |3588| Him |4160| having made |3588| the |3772| [heaven](heaven.html) |2532| and |3588| the |1093| earth |2532| and |3588| the |2281| sea |2532| and |4077| fountains |5204| of waters.”

And the Catholic [New](new.html) [Jerusalem](city.html) Bible renders it:

“6. Then I saw another [angel](angels.html), flying high overhead, sent to announce the gospel of eternity to all who live on the earth, every [nation](nations.html), race, language and [tribe](tribes.html).

7. He was calling, "[Fear](fear.html) God and glorify him, because the [time](time.html) has come for him to sit in judgement; worship the maker of [heaven](heaven.html) and earth and sea and the springs of water."

At this point, Stern[[12]](#footnote-12) comments on this section as follows:

“The [three](three.html) [angels](angels.html) exhort G-d’s people to remain faithful (vv. 6-7, 12; compare 13:9b, 10b), so as to avoid the judgement against [**Babylon**](bavel.html) **the Great** (vv. 8-11). They must persevere, observe G-d’s *mitsvoth* ([commandments](cmds613.html)) and **exercise Yeshuah’s faithfulness** (v.12), the same faithfulness Yeshuah had (see Romans 3:22; [Galatians](galatian.html) 2:16). Note that works and faith go [hand](fourteen.html) in [hand](fourteen.html) (Romans 3:27-28; Eph. 2:8-10; James 2:14-26), and that the works of the righteous go with them for reward (v.13; compare Romans 2:6-16; 1 Cor. 3:8-15). Verse 13 is a reassurance when any believer dies.”

Most interesting quote indeed, if we translate Stern’s “Yeshuah’s faithfulness” for “Yeshuah’s EMUNAH” or “Yeshuah’s Faithful Obedience.” He even prefaces this EMUNAH of [His Majesty](yeshua.html) with the clause “observe G-d’s Mitsvoth,” and going at length in the last sentences to explain that “works and faith go [hand](fourteen.html) in [hand](fourteen.html).” So, then, according to Stern this “Good News Ever-lasting” or the “gospel of eternity” is about “persevering in observing G-d’s *mitsvoth* ([commandments](cmds613.html)) and **exercising Yeshuah’s faithfulness [in observing the mitzvoth].”**

Whilst this may well be true, yet the very text from a P’shat perspective states that the “Good News Ever-lasting” or “gospel of eternity” as proclaimed by this [angel](angels.html) to all the [Gentiles](gen-jew.html) is about “Fearing G-d and glorifying Him.” Now, Stern[[13]](#footnote-13) commenting on 2 Luqas (Acts) 10:2, states:

“**A “G-d-fearer” –** Greek *Phoboumenos ton Theon*, “[one](one.html) who fears G-d,” is regarded by most scholars as a technical term describing a [Gentile](gen-jew.html) who attached himself to Judaism but chose not to undergo formal conversion, which included [circumcision](circumcz.html) and public immersion (proselyte baptism). This class of [Gentiles](gen-jew.html), [known](daat.html) in Judaism as “proselytes of the gate,” was quite large at this [time](time.html). They were attracted to the nobility of [Jewish](gen-jew.html) worship and to the truth of the [one](one.html) G-d Who had revealed Himself in the Bible, but for various reasons did not become [Jews](gen-jew.html).”

So now, back to Revelation 14:7, what is the [first](one.html) thing the [angel](angels.html) proclaims in Greek to the [Gentiles](gen-jew.html) from the “Gospel of Eternity? The Greek has: “PHOBITHITEN TON THEON.” We see now that the only difference between “PHOBOUMENOS TON THEON” of 2 Luqas 10:2 with the “PHOBITHITEN TON THEON” is a matter of Grammatical accident of the same Greek verb “PHOBEO” – to [fear](fear.html), to reverence. Thus the [command](cmds613.html) of the [angel](angels.html) as contained in the “Gospel of Eternity” to the [Gentiles](gen-jew.html) is “[Fear](fear.html)/Reverence G-d” = “Become a G-d Fearer,” that is, a Noachite (observing the [seven](seven.html) [Laws](law.html) of Noach).

Therefore, according to Yochanan the so called “Gospel” is about “fearing G-d and glorifying Him,” which to [Gentiles](gen-jew.html) is translated as observance of the [Seven](seven.html) [Laws](law.html) of Noach and for [Jews](gen-jew.html) as observance of the 613 [Commandments](cmds613.html) of the Torah as explained and mandated by the [Oral Torah](orallaw.html). Now, we may ask, is this not what our wise sages of old and our [Jewish](gen-jew.html) people of all [generations](toldot.html) have [known](daat.html) as M’SORAH? And have we not established above in 1 Tsefet (Peter) 1:25 that “the Torah Shebeal Peh of Ha-Shem abides forever”?

Please note that we have selected [three](three.html) simple definitions of the term “M’SORAH” and later substituted for the term “EUAGENLION” from [three](three.html) distinct authors of the Nazarean Codicil (reflecting the [three](three.html) distinct Nazarean traditions of the Mishnaic School of Hakham Tsefet and his scribe Marqos, the Gemarah School of Hakham Shaul and his scribe Dr. Luqas; and the Kabbalistic School of Hakham Yochanan) and whilst we could cite more cases similarly confirming our hypothesis, we are content to follow the venerable and just Torah principle that “at the [mouth](body.html) of [two](two.html) witnesses, or at the [mouth](body.html) of [three](three.html) witnesses, shall the matter be established” (D’barim 19:15).

However, for the sake of internal validity and internal consistency, seeing that as we have observed, the Nazarean Codicil’s definition of the so called “Gospel” (originally M’SORAH) is in consonance with the [Oral Torah](orallaw.html) (cf. Pirqe Abot), we need to explain what this same [Jewish](gen-jew.html) source says is the function of M’SORAH, then go on to review the passage of 1 Cor. 15:1-4 and its relevance or [connection](connection.html) to the concept of M’SORAH, and finally offer a possible explanation how M’SORAH became B’SORAH.

**THE PURPOSE OF THE MASORAH**

In Pirqe Abot 3:17 we read:

“Rabbi Akiba said: jesting and levity accustom a man to lewdness. **The transmitted** [**Oral Torah**](orallaw.html) **(Heb. MASORAT) is a protective fence (Heb. S’YAG) about the Torah**, the tithes are a fence (Heb. S’YAG) for riches; vows are a fence (Heb. S’YAG) for abstinence; a fence (Heb. S’YAG) for wisdom is silence.”

In other words, we find in Pirqe Abot that the purpose of the [Oral Torah](orallaw.html) Heb. M’SORAH (and replaced by the Greek EUANGELION/Gospel in the Greek Nazarean Codicil) is to be a protective fence about the Written Torah, in the same way as tithes are a protective fence for wealth. Or, simply put, the [Oral Torah](orallaw.html) prevents the Written Torah from it being misunderstood or misused as well as protecting its practitioners from serious breaches of the Written Torah or even deviating from the Torah. Translating this into a language which novices can understand, the so called “Gospel” prevents the Written [Law](law.html) of the Bible from being misrepresented or misused, as well as protecting its practitioners from serious breaches of the Written [Law](law.html) of the Bible or from deviating from a righteous/generous [walk](walking.html) according to Torah, and as understood by THE faith (ie. Judaism). Or more precisely, as Hakham Hirsch[[14]](#footnote-14) puts it: “The traditional text of the Written Word of G-d guards the Scriptures against falsification, and the traditional interpretation of the content of the [Law](law.html) protects the latter from distortion.”

We shall say more on this subject latter on when we deal with the issue of Halakhah.

**HOW MASORAH FITS INTO 1 COR. 15:1-4**

The Literal English Translation Bible by Morris with Strong’s [numbers](nchart.html) renders this passage as follows:

1. |1107| I make [known](daat.html) |1161| And |5213| to you |0080| brothers, |3588| the |2098| **Good News** |3739| which |2097| I preached |5213| to you, |3739| which |2532| also |3880| **you received**, |1722| in |3739| which |2532| also |2476| you stand,

2. |1223| by |3739| which |2532| also |4982| you are saved, |5101| to what |3056| word |2097| I preached |5213| to you |1487| if you |2722| hold fast, |1623| unless |1508| - |1500| in vain |4100| you believed.

3. |3860| **I delivered** |1063| For |5213| to you |1722| among |4413| the [first](one.html) |3739| what |2532| also |3880| **I received,** |3754| that |5547| Christ |0599| died |5228| for |3588| the |0266| [sins](sin.html) |2257| of us |2596| according |3588| to the |1124| Scriptures,4. |2532| and |3754| that |2290| he was buried, |2532| and |3754| has been |1453| raised |3588| the |5154| [third](three.html) |2250| day |2596| according |3588| to the |1124| Scriptures.

And the Catholic [New](new.html) [Jerusalem](city.html) Bible translates this passage:

1. I want to make quite clear to you, brothers, what the message of the **gospel** that I preached to you is; **you accepted** it and took your stand on it,

2. and you are saved by it, if you keep to the message I preached to you; otherwise your [coming](coming.html) to believe was in vain.

3. **The tradition I handed on to you** in the [first](one.html) place, a **tradition** which I had myself **received,** was that Christ died for our [sins](sin.html), in accordance with the scriptures,

4. and that he was buried; and that on the [third](three.html) day, he was raised to life, in accordance with the scriptures;

Note the [connection](connection.html) woven in the tapestry amongst these p’sukim of the following concepts:

EUAGELION – Good News / Gospel (Strong’s # 2098) – Originally in Heb. = M’SORAH

PARALAMBANO – Receive (Strong’s # 3880 – [Hebrew](hebrew.html) = QIBEL

PARADIDOMI (from PARADOSIS) – [hand](fourteen.html) down (Strong’s # 3860) – [Hebrew](hebrew.html) = M’SARAH

This “Gospel” which the [New](new.html) [Jerusalem](city.html) Bible correctly identifies in v.3 as “tradition” ([Hebrew](hebrew.html): M’SORAH) is the [Oral Torah](orallaw.html) as we described earlier in dealing with the genesis of the [Oral Torah](orallaw.html) as found in Pirqe Abot 1:1 – “Mosheh (Moses) **Qibel** **(received)** Torah MiSinai (Torah from [Sinai](stages.html)) **UM’sarah (and handed it down / gospelled it down)** to Yehoshuah.” So, what [connection](connection.html) is there between a death for [sins](sin.html), being buried, and being raised to life on the [third](three.html) day?

[First](one.html) of all, let us say that Hakham Shaul in this Gemarah treatise of 1 Corinthians is alluding to Pirqe Abot 1:1 since the key words in this section as explained above point to this [connection](connection.html). Second, that the significance and explanation of the 1st Akedah (binding of Yitschaq) as pertaining the [Jewish](gen-jew.html) peoples and the 2nd Akedah (binding of [Mashiach](mashiach.html) ben [Yosef](joseph.html) to the tree) by and for the [Gentiles](gen-jew.html) can only be found in the MASORAH or Torah Shebeal Peh ([Oral Torah](orallaw.html)). This is not the place to [dwell](dwelling.html) on the parallels between the [TWO](two.html) BINDINGS, but suffice it to say that the [ORAL TORAH](orallaw.html) both in the [Talmud](orallaw.html) and in the [Midrash](orallaw.html) make this abundantly clear.[[15]](#footnote-15)

In other words, Hakham Shaul makes a [connection](connection.html) between, or more precisely, firmly anchors the [Oral Torah](orallaw.html) in both the Aqedah of [Isaac](isaac.html) (for the [Jews](gen-jew.html)) and the Aqedah of [Mashiach](mashiach.html) ben [Yosef](joseph.html) (for the [Gentiles](gen-jew.html)). Thus the [connection](connection.html) is established between M’SORAH ([Oral Torah](orallaw.html)) and the Akedah.

**POSSIBLE EXPLANATIONS OF HOW M’SORAH BECAME B’SORAH**

[Two](two.html) plausible explanations fit this riddle. [First](one.html) from a benign point of view, the error was introduced by an unlearned scribe who read a “Bet” for a “Mem” and thus M’SORAH became B’SORAH, however whilst this may explain the genesis of the error, it does not explain why EUANGELION became so widely adopted in the literature without protest. To answer this question we need to think of a more sinister scenario, [one](one.html) which combines pagan mythology with Biblical terms. We all [know](daat.html) that the “EUCHARIST” which in the Nazarean Codicil when viewed from a Hebraic perspective is identified readily by the [Jewish](gen-jew.html) blessings over bread and wine (HaMotsi & HaGefen) at the beginning of a meal, and the blessings after the meal (Birkat HaMazon), the [Gentiles](gen-jew.html) reworked this term to fit the ritual of Mithraism where a “communion” or “mass” was celebrated with water and bread by their [priests](priests.html) [please note that most of the Roman Legions were followers of the Mithraic cult.]

Similarly, if by error or intention M’SORAH was changed into B’SORAH and B’SORAH being translated into the Greek by EUAGELIUM it would have suited the Roman authorities and pagan [priests](priests.html) and finding it relatively easy in accommodating Nazarean Judaism to their pagan beliefs, if we take into account that according to Kittel[[16]](#footnote-16) the Greek word EUAGELION was used for “news of victory” which was accompanied by sacrifices to pagans gods, and also the term was used of an “oracular saying” which were accompanied by thank offerings to pagan gods, as well since imperial rulers were held as appearances on earth of a deity in human form, his words and [laws](law.html) were held to be EUAGELION. With this background to the Greek word EUAGELION and its usage among the pagans it is not difficult to see how the accidental or most probably intended mistake of replacing M’SORAH for B’SORAH and weaving a web of deceit whereby this term is translated to the Greek as EUAGELION and illegitimately linking the “good news” spoken by the Prophet Yeshayahu to the pagan concept of EUAGELION from the imperial cult. Thus we have a clever substitution which allowed them to anchor their pagan religion and concepts camouflaged in respectable Biblical terminology. What is [new](new.html) under the [sun](hachama.html)?

**υιου του Θεου. –** this is equivalent to the [Hebrew](hebrew.html) expression “Ben Elohim” a title reserved for [Jewish](gen-jew.html) Kings [Priests](priests.html) and Judges, and according to G-d’s Torah a calling/vocation of every single [Jew](gen-jew.html).

To make this point clear let us start by saying that the [Exodus](exodus.html) [from Egypt](thebirth.html) was predicated upon G-d’s calling of all of His chosen and noble people Israel to become collectively and individually “MAM’LEKHET (a kingdom) [KOHANIM](priests.html) (of [priests](priests.html)) V’GOI QADOSH (and a holy people)” (Sh’mot/[Exodus](exodus.html) 19:6). These same words but interpreted in the P’shat are repeated by Hakham Tsefet (Peter) in 1 Tsefet (Peter) 2:9:

“|5210| you |1161| But |1085| a race |1588| chosen, |0934| a royal |2406| priesthood, |1484| a [nation](nations.html) |0040| holy, |2992| a people |1519| for |4047| possession, |5620| so as |3588| the |0703| virtues |1804| you may tell |1537| out |3588| of the |1537| {[One](one.html)} from |4655| darkness |5209| you |2564| having called |1519| into |3588| the |2298| wonderful |0846| of Him |5457| light.” (Literal English Translation Bible by Morris with Strong’s [numbers](nchart.html))

Or, as the Catholic [New](new.html) [Jerusalem](city.html) Bible puts it:

“But you are a chosen race, a kingdom of [priests](priests.html), a holy [nation](nations.html), a people to be a personal possession to sing the praises of God who called you out of the darkness into his wonderful light.”

Here, Hakham Tsefet (Peter) [wants](needs.html) us to recognise that even today the calling is as fresh, as powerful, as penetrating, as invigorating, and as [awe](fear.html) inspiring today as when it was given at Har (Mount) [Sinai](stages.html), [three](three.html) thousand [three](three.html) hundred and [twelve](twelve.html) years ago! And it is this context that the Kings of Israel and the [Messiah](mashiach.html) being the embodiments of the calling and aspirations of the noble [nation](nations.html) of Israel is called by the title “Ben Elohim” (son of G-d) – see [Psalms](psalms1.html) 2:7. But the Psalmist goes even further and extends this title to all [Jewish](gen-jew.html) judges (cf. [Psalms](psalms1.html) 82:1) and renews this calling to all B’ne Yisrael ([Psalms](psalms1.html) 82:6). This again is echoed in the Qabalistic treatise of Hakham Yochanan in Yochanan (John) 10:31-38, particularly in vv.34-36, which again is an echo of Sh’mot/[Exodus](exodus.html) 21:6. Hakham Yochanan extends this invitation once again in his [first](one.html) epistle Chapter 3 and v. 1 (1 John 3:1) where we read:

“|1492| See |4217| what [type](types.html) |0026| of love |1325| has given |2254| us |3588| the |3962| Father, |2443| that |5043| children |2316| of God |2563| we may be called [to be]. |1223| Therefore |5124| - |3588| the |2889| [world](worlds.html) |3656| not |1097| knows |2248| us, |3754| because |3756| not |1097| it [knew](daat.html) |0846| Him.”

If we read the above verse in the context of what we have explained to mean the term or title “Ben Elohim” we will start to taste some of the depth of this holy calling (vocation) from a Qabalistic perspective/level. This whole line of reasoning, as we have abundantly demonstrated so far, completely demolishes the Christian interpretation (or sac[red cow](heifer.html)) that the title “Ben Elohim” = Son of G-d = the [third](three.html) person of a 3nity or the second person of a binity. In fact such a [teaching](teacher.html) would be utterly repugnant to the [teaching](teacher.html) of Torah both Written and Oral.

So, let us join all our discoveries so far and see that we should read Marqos 1:1 as: **“The Chief Part of the M’SORAH (**[**Oral Torah**](orallaw.html)**) “is” Yeshuah the** [**Messiah**](mashiach.html)**, ‘son of G-d’ (King/Judge).”**

**II. MARQOS 1:2**

**v. 2** “ωζ γεγραπται εν τοιζ προϕηταιζ, Ιδου εγω αποστελλω τον-αγγελον-μου προ προσωποω-σου, οζ κατασκενασει την οδον-σου εμπροσθεν σου.”

**v. 2** “As it is written in the Prophets, Behold I send my messenger before your [face](body.html), which will prepare the way before you."

As, any [Jewish](gen-jew.html) reader of Rabbinic literature can observe, the phrase “as it is written” is a frequent used Rabbinic phrase. And here Hakham Tsefet (Peter) by the [hand](fourteen.html) of his scribe Marqos [wants](needs.html) to offer [justification](justification.html) and clarification for the statement made in the previous verse. That is, in answer to the question, what was the need for the [coming](coming.html) [Mashiach](mashiach.html) ben [Yosef](joseph.html)? The following quote from Malachi 3:1 conflated with Sh’mot ([Exodus](exodus.html)) 23:20 is offered as a simple yet rich answer.

Now, we may well ask, is this conflation warranted? And did Hakaham Tsefet in his Mishnaic treatise have any precedent for this in the deep well of the [Oral Torah](orallaw.html)?

1. **Arguing From the** [**Triennial**](shmita.html) **Lectionary:**

We note that Hakham [Jacob](israelja.html) Mann[[17]](#footnote-17) lists as [Seder](haggada.html) 61a (16a) of the [Triennial](shmita.html) Palestinian [Cycle](cycles.html) of Torah readings a Torah [Seder](haggada.html) starting at Sh’mot ([Exodus](exodus.html)) 23:20ff with a corresponding Aslamatah (Prophetic reading) from Malachi 3:1ff. Further, the Ashlamatah for [Shabbat](sabbath.html) [HaGadol](hagadol.html) is none other than Malachi 3:4-24. And since, the Torah [Seder](haggada.html) of Gen. 1:1 – 2:3 is read on [Shabbat](sabbath.html) [HaGadol](hagadol.html), it is not then surprising to observe the genesis of this conflation and how it came into being, something which antedated [Messiah](mashiach.html) and was well established during that [time](time.html). Please note, that at that [time](time.html), there were no Chapter [numbers](nchart.html) nor verse [numbers](nchart.html) in the Bible (a latter Christian invention), which meant that everyone would cite the [first](one.html) verse of a given Torah [Seder](haggada.html) (section of the Torah) and linked to its corresponding Ashlamatah (reading from the Prophets) via verbal tally, and as a way of organising the Bible and quoting from it.

Thus, we can now understand that (1) the verbal tally of **“Resheet**” in Mark 1:1 with **“B’Resheet”** in Gen. 1:1 places Mark 1:1-2 as a commentary to our [first](one.html) Torah [Seder](haggada.html); (2) the [connection](connection.html) with Malachi in Mark 1:2 comes due to this Torah [Seder](haggada.html) being read in [connection](connection.html) with the semi/[Festival](festival.html) Ashlamatah for [Shabbat](sabbath.html) [HaGadol](hagadol.html); and the conflation of Mal. 3:1 with Sh’mot 23:20, comes to be as a consequence of reading on the ordinary Sabbaths in the [Septennial](shmita.html) [cycle](cycles.html) the Torah [Seder](haggada.html) of Sh’mot 23:20 ff. and as its ordinary Ashlamatah the text Mal. 3:1ff via verbal tally of **הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ, לְפָנֶיךָ** (Ex. 23:20) with **הִנְנִי שֹׁלֵחַ מַלְאָכִי, וּפִנָּה-דֶרֶךְ לְפָנָי** (Mal. 3:1). Thus our [Septennial](shmita.html) Torah reading [cycle](cycles.html) explains how the M’Sorah of Marqos came to be constructed and organized.

1. **Arguing from the** [**Oral Torah**](orallaw.html)**:**

From [Midrash](orallaw.html) Rabba[[18]](#footnote-18):

“BEHOLD, I SEND AN [ANGEL](angels.html). The Holy [One](one.html), blessed be He, said to Moses: ‘He who guarded the patriarchs will also guard the children’; for so you find in the case of [Abraham](avraham.html) that when he blessed his son [Isaac](isaac.html), he said: The LORD, the God of [heaven](heaven.html) ... He will send His [angel](angels.html) before you (Gen. xxiv, 7). And what did [Jacob](israelja.html) say to his children? ‘The [angel](angels.html) who has [redeemed](redemption.html) me from all evil, etc. (ibid. xlviii, 16). He has [redeemed](redemption.html) me from the [hand](fourteen.html) of [Esau](edom.html), from Laban, and he it was who fed and sustained me during the years of [famine](famine.html)’ (referring all this to an [angel](angels.html) – [one](one.html) sent by God for that particular purpose). God said to Moses: ‘Now also, He who guarded the [fathers](fathers.html) will protect the children,’ as it says, BEHOLD, I SEND AN [ANGEL](angels.html). Wherever the [angel](angels.html) appeared, the Shechinah appeared, as it says, And the [angel](angels.html) of the LORD appeared unto him in aflame of [fire](fire.html). (Ex. iii, 2), and immediately after, it says, God called unto him (ibid., 4). Moreover, [salvation](salvation.html) comes to Israel wherever they [cry](mashal.html) unto Him (whenever Israel cries unto God and the [angel](angels.html) appears, he is a herald of [salvation](salvation.html)); at the thorn-bush – Behold, the [cry](mashal.html) of the children of Israel is come unto Me (ibid. V. 9); in the case of Gideon – And the [angel](angels.html) of the LORD came ... and the [angel](angels.html) of the LORD appeared … and the LORD … said: Go in this your might, and [save](salvation.html) Israel (Judg. vi, 11-14). In the [millennium](millenium.html), likewise, when he (the [angel](angels.html); he will be the herald announcing the [coming](coming.html) of the LORD and of true [salvation](salvation.html)) will reveal himself, [salvation](salvation.html) will come to Israel, as it says, Behold, I send My messenger, and he will clear the way before Me (Mal. iii, i).”

But note, that the same [Midrash](orallaw.html)[[19]](#footnote-19) states:

“The Holy [One](one.html), blessed be He, told Israel: 'Take heed of the messenger, for he cannot retract aught of My mission; BE NOT REBELLIOUS AGAINST HIM (ibid.), for he represents strict justice (the messenger, unlike the sender, cannot make allowances, but must faithfully fulfil his errand, therefore if he is sent to punish he cannot [forgive](forgive.html)). Heretofore [one](one.html) could say, You have been rebellious against the LORD (Deut. ix, 24), yet I could accept [penitence] from you, but now BE NOT REBELLIOUS AGAINST HIM, FOR HE WILL NOT PARDON YOUR TRANSGRESSION.' Another interpretation of BE NOT REBELLIOUS (TAMMER) AGAINST HIM. Do not exchange (temirani) Me for him, nor treat Me as his substitute (by ranking him as His substitute). Do not say: 'Since he is our guardian [angel](angels.html), we will worship him and he will [forgive](forgive.html) our [sins](sin.html),' FOR HE WILL NOT PARDON YOUR TRANSGRESSIONS. He is not like Me, of whom it is written, That pardons the iniquity/lawlessness, and passes by the transgression, etc. (Micah vii, 18), FOR HE WILL NOT PARDON YOUR TRANSGRESSIONS. Moreover, you will be the cause of My [Name](name.html) being removed from within him, for it says, FOR MY [NAME](name.html) IS IN HIM (xxiii, 2I) [for his greatness and glory lie in the fact that he is My Messenger, but if you worship him, you desecrate My [Name](name.html) and thereby deprive him of his true glory]. Another interpretation of FOR MY [NAME](name.html) IS IN HIM. The [angels](angels.html) are sustained only by the splendour of the Shechinah (that is, their only source of existence), as it says, And You preserve them all, and the host of [heaven](heaven.html) worshipped You (Neh. ix, 6). Why is this expression used? Because, said R. Haggai, 'You are their means of sustenance.' Moreover, he will ever be held guilty on their account (for not only is the worshipper punished, but even the thing worshipped is held guilty – Sanh. 93a). BUT IF YOU WILL INDEED HEARKEN UNTO HIS VOICE, AND DO ALL THAT I [SPEAK](mashal.html) (xxiii, 22). It does not say 'that he speaks', but THAT I [SPEAK](mashal.html), implying that if you receive his words it will be like listening to Me. If you will do this, THEN I WILL BE AN ENEMY UNTO YOUR ENEMIES (ibid.). Hence, BEHOLD, I SEND AN [ANGEL](angels.html).”

And from [Midrash](orallaw.html) Tanchuma[[20]](#footnote-20) we have:

“The Holy [One](one.html) said: In this [world](worlds.html) I sent an [angel](angels.html) before them, and he destroyed the peoples of the [world](worlds.html); but in the [world](futures.html) to come, I am sending you Elijah, may his memory be blessed. It is so stated (in Mal. 3:34 [4:5]): LO, I AM SENDING YOU THE PROPHET ELIJAH BEFORE THE [COMING](coming.html) OF THE GREAT AND [AWESOME](awesome.html) DAY OF HA-SHEM.”

So, then, having shown that the conflation of Sh’mot 23:20 wit Mal’akhi 3:1, was well established from antiquity amongst our people, it only remains to ask, what is the meaning of this Pasuk, and what is the role of this [angel](angels.html), which this document attributes to [Mashiach](mashiach.html)?

In Mal’akhi 3:1 we read that this [angel](angels.html) (messenger) of G-d is to: “Upinah-Derekh L’Panai” – “and he (the [angel](angels.html)) will clear the way before Me (G-d),” and in Sh’mot 23:20 we likewise read: “LiSh’mar’kha BaDarekh V’Lahaviakha El-Ha-Maqom Asher Havinoti” - “ to guard you in the way, and to bring you to the place which I have prepared.” In this regard, the Ramban[[21]](#footnote-21) comments:

“BEHOLD, I SEND AN [ANGEL](angels.html) BEFORE YOU.” Here they were informed that they would [sin](sin.html) [by worshipping the golden calf] and that the Divine Glory would be saying to them, *For I will not go up in the midst of you* (cf. 33:3). FOR MY [NAME](name.html) IS IN HIM. This is connected with the beginning of this verse: *Take heed of him,* for My [Name](name.html) is associated with him. Our Rabbis explained (Sanhedrin 38b) that the [angel](angels.html) referred to is Metatron [This is the great [angel](angels.html) whose meaning of the word being “the guide of the way.” Thus the Rabbis have said in Sifre (Ha’azinu, 338): “The Holy [One](one.html), blessed be He, was the metatron (guide) for Moses, and He showed him the entire [land of Israel](city.html).”] whose [name](name.html) in numerical value is equal to that of his Master, for the sum of the [letter](letters.html)-[numbers](nchart.html) of the [name](name.html) Metatron is equal to that of *Sha-dai* (Almighty) – the [number](nchart.html) of each being 314. All this is the language of Rashi. In Eileh Shemoth Rabbah (32:7) I have likewise seen that [one](one.html) of the Sages interprets the verse in this way, referring to the worshipping of the calf.

But [one](one.html) must ask that [we find that] this decree of *I send an* [*angel*](angels.html) *before you* did not actually take place, for the Holy [One](one.html), blessed be He, had said to Moses, *And I will send an* [*angel*](angels.html) *before you ... for I will not go up in the midst of you,* (33:2-3) but Moses pleaded for mercy on this and said, *If Your presence go not, carry us not up hence. For wherein now will it be* [*known*](daat.html) *that I have found* [*grace*](grace.html) *in Your sight, I and Your people? Is it not in that You go with us?*  And the Holy [One](one.html), blessed be He, consented to him and told him, *I will do also this thing that you have spoken.* Thus also did the Rabbis interpret it (Sanhedrin 38b): “Even as a guide we refused to accept him, as it is written, *If Your presence go not, carry us not up hence."*

The answer according to this opinion of the Rabbis is that this decree was not fulfilled in the days of Moses, and it is with reference to this that Moses said, *So that we are distinguished, I and Your people,* and G-d answered him, *For you have found* [*grace*](grace.html) *in My sight, and I* [*know*](daat.html) *you by* [*name*](name.html)*,* and He further said, *And all the people among which you are will see the work of the Eternal* [that I am about to do] however, after the death of Moses our [Teacher](teacher.html) He did send with them the [angel](angels.html). It is with reference to this that Scripture states: *And it came to pass, when Joshua was by* [*Jericho*](stages.html)*, that he lifted up his* [*eyes*](body.html) *and looked, and, behold, there stood a man over against him with his sword drawn in his* [*hand*](fourteen.html)*, and Joshua went unto him, and said unto him: Are you for us, or for our adversaries? 'And he said: 'Nay, but I am captain of the host of the Eternal; l am now come* (Joshua 5:13-14). And there you will see that Joshua asked him, *What says my lord unto his servant?* Now the [angel](angels.html) did not [command](cmds613.html) Joshua anything in [connection](connection.html) with his appearance to him, but merely told him, *Put off your shoe from off your* [*foot*](heel.html)(5:15)*,* nor did he explain why he came. But the vision was for the purpose of informing Joshua that from now on there would be an [angel](angels.html) sent before them to go out in the host in battle. It is with reference to this that he said, *I am now come.* And so did the Sages say in the Tanchuma (Mishpatim, 18): "The [angel](angels.html) said to Joshua: 'I am he who came in the days of Moses your master, and he pushed me away and did not want me to go with him.' " The Rabbis have also said expressly (Shemoth Rabba 32:4): "The promise that Israel would not be turned over to 'a captain' all the days of Moses now became void; thus as soon as Moses died 'the captain' returned to his position, for Joshua saw him, as it is said, *And it came to pass, when Joshua was by* [*Jericho*](stages.html) *... And he said, 'Nay, but I am captain of the host of the Eternal; I am now come.'*  This is why it is said, *Behold, I send an* [*angel*](angels.html) *before you."*

By way of the Truth, [the mystic teachings of the Cabala], this [angel](angels.html) they were promised here is *the redeeming* [*angel*](angels.html) in whom is the Great [Name](name.html), *for in Y-a-h the Eternal is an everlasting* [*Rock*](rock.html)(Isaiah 26:4)*.* This is [what He meant when] He said, *I am the G-d of Beth-el* (Genesis 31:13)*,* for it is the custom of the King to [dwell](dwelling.html) in His Palace. He is called *mal'ach* ([angel](angels.html)) because the whole conduct of this [world](worlds.html) is by that attribute. And our Rabbis have said that this is Metatron, a [name](name.html) which signifies "the guide of the road/way" – I have already explained this in [*Seder*](haggada.html) *Bo* - and this is the sense of the phrase here, *[Behold, I send an* [*angel*](angels.html) *before you,] to keep you in the way. - And to bring you into the place which I have prepared,* referring to the [Sanctuary](mikdash.html), as it is written, *the* [*Sanctuary*](mikdash.html)*, O Eternal, which Your* [*hands*](fourteen.html) *have established (15:17).* The meaning of the expression: *which I have prepared,* is "for Myself, to be My holy and beautiful house" (Isaiah 64:10), for there the Throne is perfect. I will yet mention the Rabbis' meaning in saying that Metatron's [name](name.html) [in the sum of [letter](letters.html)-[numbers](nchart.html)] is even as the [Name](name.html) of his Master. His voice is thus the voice of the living G-d, and it is mandatory upon us to hearken to His voice by the [mouth](body.html) of the prophets. Or the meaning may be that “they should not mutilate the shoots” of faith (seeking to undermine the principle of the Unity) and thus come to abandon the [Oral Torah](orallaw.html), just as the Rabbis have interpreted (P’sichta Eichah Rabbati, 2): *"And they have spurned the word of the Holy* [*One*](one.html) *of Israel* (Isaiah 5:24) - this refers to the [Oral Torah](orallaw.html)." Thus the explanation of the expression, *and hearken unto his voice, (v.21)* is "to My words." Similarly He said, *But if you will indeed hearken unto his voice, and do all that I* [*speak*](mashal.html) *(v.22).* Onkelos hinted at this, for he translated *['ki sh'mi b'kirbo' - for My* [*Name*](name.html) *is in him]:* "for in My [Name](name.html) is his word," as he speaks with it. He said, *Then I will be an enemy unto your enemies (v.22),* for even with the attribute of mercy I will be an enemy to them; *and an adversary unto your adversaries -* through him, [the [angel](angels.html)], through the attribute of justice. Hence He explained, *For Mine* [*angel*](angels.html) *will go before you, and bring you in unto the Amorite* etc. *and the Canaanite* etc. *and I will cut him off,* when he will bring you to them, that we may [know](daat.html) that it is He [through the attribute of justice] that will cut them off. He mentioned them in the singular ["and I will cut *him* off], for He will cut them all off as if they were [one](one.html) man. Now when this [angel](angels.html) dwelled in the midst of Israel, the Holy [One](one.html), blessed be He, would not have said, *For I will not go up in the midst of you* - [for He said] *for My* [*Name*](name.html) *is in him,* so He was in the midst of Israel! But when they sinned by worshipping the golden calf He wanted to remove His Divine Glory from their midst, and that [one](one.html) of His [angels](angels.html) should go before them as His messenger, and Moses pleaded for mercy, and He again caused His Divine Glory to [dwell](dwelling.html) amongst them as before. There I will explain the verses, with the help of G-d.

The Rabbis have also hinted to this in [Midrash](orallaw.html) Rabbah (Shemoth Rabbah 32:8) in that section. Thus they said: *"Behold, I send an* [*angel*](angels.html)The Holy [One](one.html), blessed be He, said to Moses: 'The [one](one.html) who guarded the [fathers](fathers.html) will guard the children.' And thus you find with [Abraham](avraham.html), that when he blessed [Isaac](isaac.html) he said, *He will send His* [*angel*](angels.html) *before you (Genesis 24:7).* In the case of [Jacob](israelja.html) we find [that he blessed [Joseph](joseph.html)'s sons by saying], *The* [*angel*](angels.html) *who has* [*redeemed*](redemption.html) *me* etc (Genesis 48:16. He said to them: 'He [redeemed](redemption.html) me from the [hand](fourteen.html) of [Esau](edom.html); He [redeemed](redemption.html) me from the [hand](fourteen.html) of Laban; He fed me and sustained me in the years of [famine](famine.html).' Said the Holy [One](one.html), blessed be He, to Moses: 'Now too, the [one](one.html) who guarded the [fathers](fathers.html) will guard the children,' as it is said, *Behold, I send an* [*angel*](angels.html) *before you.* Again the Rabbis have said there clearly (Shemoth Rabba 32:4):"The Holy [One](one.html), blessed be He, said to Israel: 'Be heedful of the messenger, for he does not go back on his mission; he is the attribute of justice, *be not rebellious against him,* etc.”

In any case, according to all authorities the [Midrash](orallaw.html) I have mentioned is true, that as long as Moses lived the [angel](angels.html) who was *captain of the host*did not go with them, for Moses filled his place, similarly to that which is said, *And it came to pass, when Moses held up his* [*hand*](fourteen.html)*, that Israel prevailed.* And in the days of Joshua it was necessary that the [angel](angels.html) *captain of the host of the Eternal* come to him to fight their battles, this being [Gabriel](angels.html) who fights for them, and this was why Joshua saw him *with his sword drawn in his* [*hand*](fourteen.html) *(Joshua 5:13),*because he came *to execute vengeance upon the* [*nations*](nations.html)*, and chastisements upon the peoples (*[*Psalms*](psalms1.html) *149:7).*

*For he will not pardon your transgression; for My* [*Name*](name.html) *is in him.* He is saying: *"Be not rebellious against him, for he will not pardon your transgression* ifyou rebel against his word, for he who rebels against him, rebels against the Great [Name](name.html) which is in him, and he deserves to be cut off by the attribute of justice." It is possible that the expression *My* [*Name*](name.html) *is in Him,* is connected to the above verses: hearken to his voice, for My [Name](name.html) is in him, and his voice is the voice of the Supreme [One](one.html).”

Interestingly, before being murdered by the then corrupt [priests](priests.html) in [Yerushalayim](city.html), Stephen states in his last address (2 Luqas 7:30-38)

“30. And when [forty](forty.html) years were expired, there appeared to him in the wilderness of mount [Sinai](stages.html) an [angel](angels.html) of the Lord in a flame of [fire](fire.html) in a bush.

31. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32. Saying, I am the God of your [fathers](fathers.html), the God of [Abraham](avraham.html), and the God of [Isaac](isaac.html), and the God of [Jacob](israelja.html). Then Moses trembled, and durst not behold.

33. Then said the Lord to him, Put off your shoes from your [feet](heel.html): for the place where you stand is holy ground.

34. I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send you [into Egypt](thebirth.html).

35. This Moses whom they refused, saying, Who made you a ruler and a judge? the same did God send to be a ruler and a deliverer by the [hand](fourteen.html) of the [angel](angels.html) which appeared to him in the bush.

36. He brought them out, after that he had showed wonders and [signs](signs.html) in the land of Egypt, and in the [Red sea](stages.html), and in the wilderness [forty](forty.html) years.

37. This is that Moses, which said unto the children of Israel, A prophet will the Lord your God raise up unto you of your brethren, like unto me; him will you hear.

38. This is he, that was in the congregation in the wilderness with the [angel](angels.html) which [spoke](mashal.html) to him in the mount [Sinai](stages.html), and with our [fathers](fathers.html): who received the lively oracles to give unto us:” (Authorised Version)

This [angel](angels.html) (Metatron) – the Chief of the Host of the Eternal is no other than the [Adam](adam.html) Kadmon (Prototype Man), the very [Mashiach](mashiach.html) himself who has no [authority](authority.html) of himself to [forgive](forgive.html) [sins](sin.html), and whose role it is to: (1) “LiSh’mar’kha BaDarekh” – “to guard (keep) you in the way,” and (2) “V’Lahaviakha El-Ha-Maqom Asher Havinoti” - “and to bring you to the place which I have prepared.” [For a Nazarean perspective on this identification, see [Messiah](mashiach.html)’s discourse on the [signs](signs.html) of the end (Marqos 13:26-27); his statement to Hakham Tsefet in Matityahu 26:53; and Revelation 19:1-16, particularly v.14.]

No matter how much we [Jews](gen-jew.html) complain, and how many crimes have been perpetrated against us by the [hands](fourteen.html) of the [Goyim](gen-jew.html), which G-d, most blessed be He, [one](one.html) day will punish most severely, still this Metatron in whom G-d’s [Name](name.html) is on him, the guardian of Yisrael, through many chastisements and sufferings (since he cannot [forgive](forgive.html) but only meets strict justice - Din) has surely kept us (the noble people of Yisrael) “BaDarekh Ha-Shem” [in the way (Halakha) of Ha-Shem] faithful to the Written and [Oral Torah](orallaw.html). Thus, we can say, that the bitter and painful sufferings of the past inflicted upon our people by the [Gentiles](gen-jew.html), shows us that the Shekhinah has always remained amongst the noble people of Yisrael and with no [one](one.html) else! Thus the crimes committed against Yisrael and the [Jewish](gen-jew.html) people are in reality crimes against Ha-Shem’s Shekhinah (Divine Presence) for which there is no [forgiveness](forgive.html) (the unpardonable [sin](sin.html) mentioned by [Mashiach](mashiach.html) – Matityahu 12:30-32) and no apologies are accepted.

Another interpretation on “to prepare the way before you” (Malachi 3:1) is that offered by the Rambam (Rabbi Mosheh Maimonides) in his “Mishneh Torah: Hilchot Melachim U’Milchamoteihem”[[22]](#footnote-22) (The [Laws](law.html) of Kings and Their Wars) where he states:

*“Can there be a greater stumbling block than [Christianity]? All the prophets* [*spoke*](mashal.html) *of the* [*Messiah*](mashiach.html) *as the redeemer of Israel and its savior, who would* [*gather*](gather.html) *their dispersed and strengthen their [obser­vance of] the Mitzvoth. [By contrast, Christianity] caused the* [*Jews*](gen-jew.html) *to be slain by the sword, their remnants to be scattered and humbled, the Torah to be altered, and the majority of the* [*world*](worlds.html) *to err and serve a god other than the L-rd.*

*Nevertheless, the intent of the Creator of the* [*world*](worlds.html) *is not within the power of man to comprehend, for His ways are not our ways, nor are His thoughts, our thoughts. [Ultimately,] all the deeds of* [*Jesus*](yeshua.html) *of Nazareth and that Ishmaelite who arose after him will only serve to prepare the way for the* [*Messiah*](mashiach.html)*'s* [*coming*](coming.html) *and the improvement of the entire* [*world*](worlds.html)*, [motivating the* [*nations*](nations.html)*] to serve G-d together, as [Zephaniah 3:9] states: “I will make the peoples pure of speech that they will all* *call upon the* [*Name*](name.html) *of G-d and serve Him with* [*one*](one.html) *purpose.”*

*Can there be a greater stumbling block than [Christianity]? All the prophets* [*spoke*](mashal.html) *of the* [*Messiah*](mashiach.html) *as the redeemer of Israel and its savior, who would* [*gather*](gather.html) *its dispersed and strengthen their [observance of] the Mitzvoth -* as explained above.

*[By contrast, Christianity] caused the* [*Jews*](gen-jew.html) *to be slain by the sword. -* The Rambam lived before the Spanish Inquisition and the massacres perpetrated by the Crusaders. Nevertheless, even in his era, many [Jews](gen-jew.html) had suffered martyrdom at Chris­tian [hands](fourteen.html).

*their remnants to be scattered and humbled, the Torah to be altered, -* As men­tioned below, Christianity views the mitzvoth as unnecessary in the present age.

*and the majority of the* [*world*](worlds.html) *to err and serve a god other than the Lord. –* This statement appears to label Christianity as the worship of false gods. That view is clearly stated in *Hilchot Avodah Zarah*9:4. (In some texts, that Halakhah reads "Canaanites," but that is a censored version. The original text reads "Romans" and refers to the Christians.)

Other authorities (Meiri, Avodah Zarah 6, Maharatz Chayot, *Kuntres Tiferet Yisrael)*express the view that belief in the trinity is considered as worshipping G-d together with an intermediary, an act which is permitted to [gentiles](gen-jew.html) but not to [Jews](gen-jew.html).

*Nevertheless, the intent of the Creator of the* [*world*](worlds.html) *is not within the power of man to comprehend, for His ways are not**our ways, nor are His thoughts, our thoughts. -*Though Christianity appears to have produced negative effects, its rise was moti­vated by a subtle Divine intent.

*Ultimately all the deeds of* [*Jesus*](yeshua.html) *of Nazareth and that Ishmaelite who arose after him* - Mohammed, the founder of Islam; described as "the maniac" in *Iggeret**Teiman* (p.121 in the above mentioned edition.)

*will only serve to prepare the way for the* [*Messiah*](mashiach.html)*'s* [*coming*](coming.html) *and the improvement of the entire* [*world*](worlds.html)*,* -Indeed, these faiths destroyed much of the paganism that existed throughout the [world](worlds.html) before their advent.

*[motivating the* [*nations*](nations.html)*! to serve G-d together, as Zephaniah 3.9 states: "I will make the peoples pure of speech that they all will call upon the* [*Name*](name.html) *of G-d and serve Him with* [*one*](one.html)*purpose."* ***-*** As mentioned above, due to censorship, these lines were taken out of context and printed as the concluding paragraph of this chapter in most published texts.

*How will this come about? The entire* [*world*](worlds.html) *has already become filled with the mention of the* [*Messiah*](mashiach.html)*, Torah, and mitzvoth. These matters have been spread to the furthermost islands, to many stubborn-hearted* [*nations*](nations.html)*, and they discuss these matters and the mitzvoth of the Torah. They say: "These mitzvoth are true, but were already superseded in the present age and are not applicable for all* [*time*](time.html)*."*

*Others say: "Implied in the mitzvoth are hidden concepts that can-not be understood simply. The* [*Messiah*](mashiach.html) *has already come and revealed those hidden [truths]."*

*When the true Messianic King will arise and prove successful, his [position becoming] exalted and uplifted, they will all return and realize that their ancestors endowed them with a false heritage and their prophets and ancestors caused them to err.*

*How will this come about? The entire* [*world*](worlds.html) *has already become filled with the mention of the*[*Messiah*](mashiach.html) *-* The [coming](coming.html) of a [Messiah](mashiach.html) is a fundamental element of Islamic *as* well as Christian thought.

*Torah and mitzvoth****.*** - Both these faiths attempt to show how they are extensions of Judaism. Hence, as these faiths have spread throughout the [world](worlds.html),

*These matters have been spread to the furthermost islands to many stubborn-­hearted* [*nations*](nations.html)- The term literally means "of uncircumcised hearts." It is borrowed from Ezekiel 44:7.

*and they discuss these maters and the* [*mitzvot*](cmds613.html) *of the Torah. They say: 'These mitzvoth are true, but were already superseded in the present age and are not applicable for**all* [*time*](time.html)*."* - This is the Christian position.

*Others say: "Implied in the mitzvoth are hidden concepts that cannot be understood simply. The* [*Messiah*](mashiach.html) *has already come and revealed those hidden (truths). -* The Islamic view, see *Iggeret Teiman,* p.123.

*When the true Messianic King will arise and prove successful, his [position becom­ing] exalted**and uplifted,* - The phrase is adapted from Isaiah 52:13: "Behold, My servant will prosper, he will be exalted and uplifted very high."

*they will all return and realise that their ancestors endowed them with a false heri­tage and their prophets and ancestors caused them to err.* - These lines are based on Jeremiah 16:19: "[Nations](nations.html) will come to you from the ends of the earth and say 'Sure­ly, our [fathers](fathers.html) have inherited lies and vain things in which there is no benefit." In regard to these matters, see also Kuzari,4th discourse, Chapter 23.”

In other words, despite his justified rhetoric the Rambam is saying that [His Majesty](yeshua.html) King Yeshuah, even when the [Gentiles](gen-jew.html) have twisted his words, yet he has been, despite the evil of man towards man, “preparing the way [Halakha] before you” (Malachi 3:1), that is, preparing the [Gentiles](gen-jew.html) for the receiving of the truth of the Torah (Written and Oral), and preparing the Halakha for our final [redemption](redemption.html). Nevertheless, a question may be asked as to how does this apply to us who confess without shame to be disciples of the [Jewish](gen-jew.html) [Mashiach](mashiach.html)?

This text of Mal’akhi, in fact, outlines and delineates clearly our mission:

1. “LiSh’mar’kha BaDarekh” – “to guard (keep) you (Yisrael) in the way [Halakha],” – that is, it behoves every Nazarean [Jew](gen-jew.html) to make sure to render all possible assistance so that our Nazarean [communities](community.html) and all Yisrael remains BaDerekh Ha-Shem (within the lawful constraints of the Written and [Oral Torah](orallaw.html)).
2. “LiSh’mar’kha BaDarekh” – “to guard (keep) you (Yisrael) in the way [Halakha],” – that is by bringing “the many” (ie. the [Goyim](gen-jew.html)/[Gentiles](gen-jew.html)) “near to the Torah” we hasten the [coming](coming.html) of the [Mashiach](mashiach.html), as it is said in Pirqe Abot 1:12 – “Hillel and Shammai received the tradition ([Oral Torah](orallaw.html)) from them. Hillel says: Be of the disciples of Aharon, loving peace and pursuing peace, **loving your fellow creatures and bringing them nearer to the Torah**.”
3. “V’Lahaviakha El-Ha-Maqom Asher Havinoti” - “and to bring you (Yisrael) to the place which I have prepared.” This is none other than the heavenly Bet HaMiqdash, which [one](one.html) day will descend upon [Yerushalayim](city.html) after the 2nd [coming](coming.html) of [Mashiach](mashiach.html). This point is critical, since we are not looking forward to the rebuilding of any [Temple](temple.html) by human [hands](fourteen.html), but our goal is to bring every man be he [Jew](gen-jew.html) or [Gentile](gen-jew.html) (each in their own [covenant](covenant.html) relationship) to this Holy Place which will descend down from the [heavens](heaven.html) as our Sages [teach](teacher.html). This heavenly [Temple](temple.html) is the proto-[type](types.html) or model of which Mosheh Rabbenu was shown, and from which he produced a copy here on earth. And of this [Temple](temple.html), the prophet says: “Khi Veiti (for My house) Bet-Tefilah (a house of [prayer](prayer.html)) Yiqare (will be called) LiKhol HaAmim (for all peoples)” – Yeshayahu 56:7!

**III. RELATIONSHIP BETWEEN MARQOS 1:1 AND MARQOS 1:2**

Apart from providing reinforcement and delineating the task of [Messiah](mashiach.html) as presented in Marqos 1:1 and as indicated at the beginning of v.2 – “ωζ γεγραπται” (“as it is written”), that is, [offering](korbanot) support and/or structure for the claims made in the previous statement of Marqos 1:1, we can still find further evidence for this intimate nexus of these [two](two.html) p’sukim (verses).

If we compare the mission of the [angel](angels.html) captain of the host, that would lead Israel into the land: “LiSh’mar’kha BaDarekh” – “to guard (keep) you (Yisrael) in the way [Halakha],” with the role of the M’SORAH – being identified in Pirqe Abot 3:17 as a “S’YAG” (fence) to protect the Written Torah from being desecrated and misused, as well as protecting Yisrael [that is, “to guard (keep) you (Yisrael) in the way [Halakha]”], we find indeed a complete harmonious overlap of roles.

This overlap is only possible if as Hakham Yochanan (John) [teaches](teacher.html), that this [Mashiach](mashiach.html) is none other than the Torah (Written and Oral) made flesh (tabernacling in the flesh) – cf. Yochanan 1:14. And it is this theme of the M’SORAH being identified with the [Mashiach](mashiach.html) that is the parting point of the Mishnaic treatise of Marqos as elucidated in the [first](one.html) [two](two.html) introductory verses. Further, then v.2 is stating that just as the [angel](angels.html)’s mission is “to guard (keep) you (Yisrael) in the way [Halakha],” so too is the role of the M’SORAH! Equally as well, the role of the [angel](angels.html) is said to be that of “and to bring you (Yisrael) to the place which I have prepared,” and the same could be said of the role of the M’SORAH.

Behold, then with what reverence does the author of this Mishnaic treatise holds the [Oral Torah](orallaw.html) of the [Jewish](gen-jew.html) people which it equates with [Mashiach](mashiach.html) himself, and with the [angel](angels.html) captain of the host of [Heaven](heaven.html), and further intimating quite clearly that this [Oral Torah](orallaw.html) in Israel’s possession will “guard (keep) you (Yisrael) in the way [Halakha]” and will ultimately bring its adherents, students and practitioners to “the place which I (G-d) have prepared” (compare with Yochanan 14:2-4)! It is, therefore with a great sense of disgust and shame that we see false teachers instructing and demanding that [Mashiach](mashiach.html)’s true disciples throw off the Heavenly yoke of the [Oral Torah](orallaw.html), or replace it with some other foreign (aka pagan) [Oral Torah](orallaw.html) that our people never received by the disposition of G-d’s [angels](angels.html).

On this wise, His Eminence Hakham Ya’aqov Culi (Turkey 1689-1732) of blessed memory, in the MeAm Lo’ez (Pueblo Ladinador) Sephardi Commentary on the Tanakh[[23]](#footnote-23), on Sh’mot ([Exodus](exodus.html)) 23:2-22 writes:

**Sh’mot 23:20**

*“Behold, I will send a Messenger before you, to safeguard you on the way, and to bring you to the place that I have prepared.”*

G-d now told the Israelites that He would send an [angel](angels.html) before them. This [angel](angels.html) would watch them as they traveled, and bring them to the place that He prepared. G-d is referring to a definite place, where the Holy [Temple](temple.html) *(Beth HaMikdash*) would be built. The place is prepared by G-d, since the lower [Temple](temple.html) is directly opposite the [Temple](temple.html) on high (cf. Rashi, Tanchuma).

**Sh’mot 23:21**

*“Be careful before him and listen to his voice. Do not rebel against him, for he will not pardon your disobedience; My* [*Name*](name.html) *is in him.”*

The [angel](angels.html) that G-d would send before the Israelites would be the [angel](angels.html) Metatron. The [name](name.html) Metatron has [a numerical value of 314, which is the same as] the numerical value of G-d's [Name](name.html), Shaddai.

Since this [angel](angels.html) is merely a messenger, he does not have the [author­ity](authority.html) to [forgive](forgive.html) any [sin](sin.html). He cannot change in any way what he has been [appointed](settimes.html) to do (cf. Rashi, Tanchuma).Anyone who speaks against him is counted as if he [spoke](mashal.html) against G-d. Anything that the [angel](angels.html) says, he says in G-d's [Name](name.html), for G-d's [Name](name.html) is in him. The [Hebrew](hebrew.html) word for [angel](angels.html) is *malakh,* which literally means an agent or messenger. This is because an [angel](angels.html) is nothing more than a messenger of G-d.

**Sh’mot 23:22**

*“For if you obey him, and do all that I say, then I will hate those who hate you, and* [*attack*](attacks.html) *those who* [*attack*](attacks.html) *you.”*

The Torah speaks of both a hater and an attacker. There is [one](one.html) per­son who merely hates in his [heart](body.html), but does not bring his hatred to action. When an enemy actually acts upon his hatred, he is an attacker. Since he is willing to do something, it is evident that his hatred is stronger.

G-d is thus saying, "There is an [angel](angels.html) ready to go before you, to help you and show you the way. But you must realize that he is not doing this on his own, of his own good will. Any good he does is as My agent, since he cannot do anything that I do not [command](cmds613.html) him. If you derive benefit from him, do not give him credit for it; he has no power to do anything.

"Still, you must be careful before him, to listen to him and not rebel against him. Although I have said that he has no power to do good or bad on his own, and all that he does is My bidding, you have no right to rebel against him. My [Name](name.html) is in him. Since he is My agent, you must respect him, as it is [taught](teacher.html), 'I will respect those who respect Me' (1Samuel 2:30).”

"Therefore, whoever respects others will himself be respected. Whenever a person respects his peers, he is also showing respect for Me. Man is the work of My [hands](fourteen.html), and should not be dishonored. If this is true of man, who is flesh and [blood](body.html), it is certainly true of an [angel](angels.html)."

Although this is [speaking](mashal.html) of an [angel](angels.html), the word for [angel](angels.html) *(malakh)* denotes a messenger. It can refer to a prophet or a rabbi, who are also G-d's messengers. We are also forbidden to rebel against them, since this is considered disrespect for the Torah.

Here, we see that with regard to an [angel](angels.html), G-d says, "If you obey *him,* and do all that *I* say." You must obey the agent, and do all that G-d [commands](cmds613.html).

However, if any prophet or rabbi says something that goes against the Torah, he should not be obeyed. G-d therefore did not say, "do all that *he* says." If G-d had said that, we would think that if an [angel](angels.html), prophet or rabbi tells us to do anything at all, we must obey. But G-d said, "do all that *I* say," so we see that there are limits (cf. Ramban, HaEmunah VeHaBitachon 19).”

Thus, rejecting the [Oral Torah](orallaw.html) of Yisrael as expressed by our [Jewish](gen-jew.html) Sages who whether they acknowledge him or not has strictly supervised them, amounts to rebellion against the [angels](angels.html) (Rabbis) of G-d, rebellion against the [Mashiach](mashiach.html) (in whom G-d’s [Name](name.html) is in Him), and what is more important rebellion against Ha-Shem Himself and His G-dly rule. This Mishnaic treatise of Marqos alerts us in these [two](two.html) introductory verses in no uncertain terms against such despicable behaviour, and the more [coming](coming.html) from anyone who advertises to be a follower of the [Mashiach](mashiach.html), be he a [Jew](gen-jew.html) or a [Gentile](gen-jew.html).

Finally, according to simple logic, if a = b, then it follows that b = a. And if the M’SORAH itself and its teachers = the [angel](angels.html) captain of the heavenly host, at least in roles, then the M’SORAH itself and its teachers are also the embodiment, no matter how imperfect, of the [angel](angels.html) captain of the heavenly host, and the same M’SORAH and its teachers too have G-d’s [Name](name.html) in them. For, as we have just read “Anything that the [angel](angels.html) says, he says in G-d's [Name](name.html), for G-d's [Name](name.html) is in him.” Thus equally, anything that the M’SORAH says and [teaches](teacher.html) or its Hakhamim (Rabbis) say and [teach](teacher.html) so they do in G-d’s [Name](name.html), for G-d’s [Name](name.html) is in the M’SORAH and its saintly teachers. Again, we observe the [connection](connection.html) here between v.2 and “son of G-d” (Ben Elohim) of v.1.

It is vital that we understand that whether [Jewish](gen-jew.html) Rabbis acknowledge or not Yeshuah as the [Messiah](mashiach.html), it is this same Yeshuah as Metatron that has been guiding and superintending the production of Halakha as [taught](teacher.html) by our Sages. Either [Messiah](mashiach.html) superintends the affairs of men from the [heavens](heaven.html) as we most certainly believe to be the case, or he is not doing so.

VI. LECTIONARY CONCERNS OF MARQOS 1:1 AND MARQOS 1:2

We have already argued the fact that verses [one](one.html) and [two](two.html) of Marqos chapter [one](one.html) form an organic unit /whole as shown above in the intimate interrelationship between the [two](two.html) verses. Therefore, the [two](two.html) verses constitute by themselves the [first](one.html) paragraph of this work. This does not detract from the Rabbinic rule that matters dealt in [two](two.html) adjoining paragraphs overlap and are related to each other.

Some have argued, that the organisation of any Mishnaic treatise is thematic rather than framed around any chronological scheme such as the ancient [Jewish](gen-jew.html) [Septennial](shmita.html) Lectionary of Torah readings. We do concede that such is the scheme for the Mishnah as we have received it, arranged around [six](six.html) orders. Nevertheless, this Mishnaic treatise is somewhat different, since it is arranged around the life and teachings of the [Messiah](mashiach.html), whom we identified above as being the embodiment of the Written and [Oral Torah](orallaw.html). And thus alike with the unrolling of the [Torah Scroll](letters.html) week by week we expect the arrangement to be somewhat chronologically related to the Torah readings, and alluded to in each paragraph of the Mishnaic treatise of Marqos.

Others have also argued that the ministry of Yochanan the Immerser was [one](one.html) whose main subject was that of “TESHUVAH” – repentance, as we shall see in our next paragraph and lecture, G-d willing. And that such a message would be better suited for the season of “repentance” in our [calendar](calendar.html) [known](daat.html) as the “Yomim HaNoraim” (the 10 days of repentance from [Rosh HaShana](teruah.html)h ([New](teruah.html) Year) to Yom HaKippurim ([Day of Atonement](kippur.html)s) in the autumn month of [Tishri](feasts.html). However a closer look at our [calendar](calendar.html) also shows that the days from the beginning of the month of [Nisan](feasts.html) in Spring, and exemplified with the search for [leaven](chametz.html) at the beginning of the [Nisan](feasts.html) 14, the [eating](eating.html) of Matsah (un-[leavened](chametz.html) bread) for [seven](seven.html) days and the counting day by day of the [Omer](omer.html) till the [festival](festival.html) of Shabuot ([Pentecost](shavuot.html) – the commemoration of the giving of the Torah at [Sinai](stages.html)) in [Sivan](feasts.html) 6 are also a season of preparation and repentance.

The problem has been a perception in Judaism that with the over-emphasis of Christianity on the spring [festivals](festivals.html) at the expense of the autumn [festivals](festivals.html) that they do not celebrate, has forced Judaism to place a greater emphasis on the autumn [festivals](festivals.html). Also the perception, that since the [festival](festival.html) of Rosh Ha-Shanah depicts the [resurrection](techiyat.html) of the dead and the initiation of the millennial kingdom that the autumn [festivals](festivals.html) seem to be more relevant for us from the perspective of [time](time.html) than the spring ones. However the [Talmud](orallaw.html) [teaches](teacher.html) that in [Nisan](feasts.html) we were [redeemed](redemption.html) and in [Nisan](feasts.html) we will be [redeemed](redemption.html) again, as it is said in [Talmud](orallaw.html) Babli, [Rosh Hashana](teruah.html)h 11a:

“It has been [taught](teacher.html): R. Eliezer says: In [Tishri](feasts.html) the [world](worlds.html) was created; in [Tishri](feasts.html) the Patriarchs were born; in [Tishri](feasts.html) the Patriarchs died; on [Passover](passover.html) [Isaac](isaac.html) was born; on [New](teruah.html) Year Sarah, Rachel and Hannah were visited; on [New](teruah.html) Year [Joseph](joseph.html) went forth from prison; on [New](teruah.html) Year the bondage of our ancestors in Egypt ceased; in [Nisan](feasts.html) they were [redeemed](redemption.html) and in [Nisan](feasts.html) they will be [redeemed](redemption.html) in the [time](time.html) to come. R. Joshua says: In [Nisan](feasts.html) the [world](worlds.html) was created; in [Nisan](feasts.html) the Patriarchs were born; in [Nisan](feasts.html) the Patriarchs died; on [Passover](passover.html) [Isaac](isaac.html) was born; on [New](teruah.html) Year Sarah, Rachel and Hannah were visited; on [New](teruah.html) Year [Joseph](joseph.html) went forth from prison; on [New](teruah.html) Year the bondage of our ancestors ceased in Egypt; and in [Nisan](feasts.html) they will be [redeemed](redemption.html) in [time](time.html) to come.”

The [Talmud](orallaw.html) ([Rosh Hashana](teruah.html)h 11b) in fact, lays down the chronology of our [future](future.html) [redemption](redemption.html) as follows:

“On [New](teruah.html) Year the bondage of our ancestors ceased in Egypt’. It is written in [one](one.html) place, and I will bring you out from under the burdens of the Egyptians, and it is written in another place, I removed his shoulder from the burden. ‘In [Nisan](feasts.html) they were delivered’, as Scripture recounts. ‘In [Tishri](feasts.html) they will be delivered in [time](time.html) to come’. This is learnt from the [two](two.html) occurrences of the word ‘[horn](shofar.html)’. It is written in [one](one.html) place, Blow the [horn](shofar.html) on the [new](new.html) [moon](chodesh.html), and it is written in another place, In that day a great [horn](shofar.html) shall be blown. ‘R. Joshua says, In [Nisan](feasts.html) they were delivered, in [Nisan](feasts.html) they will be delivered in the [time](time.html) to come’. Whence do we [know](daat.html) this? — Scripture calls [the [Passover](passover.html)] ‘a night of watchings’, [which means], a night, which has been continuously watched for from the [six](six.html) days of the [creation](bara.html). What says the other to this? — [He says it means], a night which is under constant protection against evil spirits.”

This Talmudic description of our [future](future.html) [redemption](redemption.html) is explained in terms of a process which starts in Rosh Ha-Shanah (in the month of [Tishri](feasts.html)) but alike in the former [redemption](redemption.html) in Egypt culminates on [Pesach](passover.html) (in the month of [Nisan](feasts.html)).

Perhaps a “hint” on this topic is provided to us in the words of the Mishnah of Pirqe Avot 1:1 – Mosheh Qibel Torah MiSinai UM’sarah LiYehoshuah (Moses received the Torah from [Sinai](stages.html) and gospelled it down to Yehoshuah). This “Yehoshuah” firstly refers to the saintly Yehoshuah (Joshuah), the brave and most faithful disciple of Mosheh Rabbenu. However, this “Yehoshuah” can also be allegorically interpreted to mean [His Majesty](yeshua.html) King Yeshuah ([Hebrew](hebrew.html) abbreviation for Yehoshuah) the [Messiah](mashiach.html). In doing this, the [first](one.html) clause of Avot 1:1 is to be taken as a description of a transition (ie. from Metatron ([Messiah](mashiach.html)) to Mosheh Rabbenu and from Mosheh Rabbenu to [His Majesty](yeshua.html) King Yeshuah), and the next clauses outlining this process with the final clause describing that the aims of both Mosheh and Yeshuah are identical. Moreover, this Mishnah would also be reinforcing the fact that the Torah received by Mosheh and gospelled down to [His Majesty](yeshua.html) King Yeshuah the [Messiah](mashiach.html) is the same Written and [Oral Torah](orallaw.html) which he ([Mashiach](mashiach.html)) handed down to us and being communicated through our extremely faithful Hakhamim since 70 c.e. up to this very day.

VII. SUMMARY OF TEACHINGS OF MARQOS 1:1 AND MARQOS 1:2

Any Mishnaic treatise, as was/is the custom amongst our noble people of Yisrael throughout the ages, is basically understood as a catechetic work with material selectively arranged for didactic purposes. Catechumens, be they the young or the un-initiated adult or neophyte were, and still are subjected to a period of intensive training and in which they are asked to memorise that which systematically organises the faith. In the case of Christianity, it is a series of dogma and in Judaism our basic [Laws](law.html) and [appointments](appointm.html) with G-d. The style of this literature is therefore straight to the point, and bereft of any fanciful explanations since it is intended to be committed to memory and provide the skeleton of schemata which through [time](time.html) will be elaborated upon by the human mind as further and deeper studies on the subject matter are pursued.

The Mishnah then, offers to us the most ancient and basic program of [study](study.html) for converts and [Jewish](gen-jew.html) children alike before their Bar/Bat Mitsvah examination and or conversion procedures take place. However, as we progress through human history different flavours of didactic endeavours and styles become the flavour of the month. Yet, Judaism is not shaped or governed by the exigencies of passing fads or what may be secularly in vogue. In the Mishleh (Proverbs) we read: “My son, if you will receive my words and treasure (conceal) my [commandments](cmds613.html) within you.” Now, how can a person “conceal G-d’s [commandments](cmds613.html) within him/her”? It becomes obvious then that the author meant to say “memorise G-d’s [commandments](cmds613.html)” for in doing so, [one](one.html) conceals G-d’s words within the self. And the Middrash on Proverbs[[24]](#footnote-24) comments:

*“My son, if you accept my words* (Prov. 2:1) – on Mount [Sinai](stages.html) G-d said: My children, if you succeed in accepting My Torah and doing what is in it, I will [save](salvation.html) you from [three](three.html) punishments: the war of Gog and Magog, the pangs of the [Messiah](mashiach.html)’s advent, and the torment of Gehenna. *And treasure up my* [*commandments*](cmds613.html) (Prov. 2:1) – if you succeed in storing away words of Torah in your hearts (minds), I will satiate you with the stored-up goodness which I have laid away for the [future](future.html), as it is said, *How abundant is the goodness that You have in store for those that* [*fear*](fear.html) *You* ([Psalm](psalms1.html) 31:20). G-d said: In the [future](future.html) I will make [known](daat.html) to all the [nations](nations.html) of the [world](worlds.html) that goodness with which I will benefit you, on the condition that your [ears](body.html) continually listen to the words of Torah, as it is said, *If you make your ear attentive to wisdom, and your mind open to discernment* (Prov. 2:2). How so? *If you call to understanding, and* [*cry*](mashal.html) *aloud for discernment* (Prov.2:3).”

And in Pirqe Avot 3:10, we read:

"Rabbi Dostai ben Yannai said in the [name](name.html) of Rabbi Meir: 'Whosoever forgets even [one](one.html) word of his [study](study.html) (Torah learning) Scripture regards him as though he has sinned against his soul, for it is said: 'Only take heed of yourself and guard your soul diligently, that you may not forget the things you saw (at the [time](time.html) of the revelation at [Sinai](stages.html)) with your own [eyes](body.html).’ Now [one](one.html) might suppose that the same result would follow even if the retention of what he has [studied](study.html) has been too hard for him. To guard against such an inference, the Torah adds ‘and lest they be removed from your [heart](body.html) (mind) your entire lifetime, and you will inform your children and grandchildren of them, the day you stood before G-d, your God at Choreb ..." Accordingly, he is guilty of sinning against his soul only if he sits down idly and deliberately removes (these teachings) from his [heart](body.html) (mind).”

So, then, the task of the Mishnah is to provide an organised skeleton of [knowledge](knowledge.html) about the Torah as a means of “concealing G-d’s [commandments](cmds613.html) within us” and enabling for apt repetition, recall and memorisation of them which is the meaning of the [Hebrew](hebrew.html) root term “SHANAH” from which the word Mishnah is derived. Therefore we should ask, what then does Marqos 1:1-2 [wants](needs.html) us to memorise? Simple:

1. “RESHEET M’SORAH” – “The Chief parts of the M’SORAH”:

* “Mosheh Qibel Torah MiSinai, UM’sara LiY’hoshuah – Moses received the Torah from [Sinai](stages.html) and gospelled it down in the [ears](body.html) of Yehoshuah“ (Pirqe Avot 1:1). This is the same Written and [Oral Torah](orallaw.html) which another Yehoshuah (Abrev. Yeshuah) gospelled to us to learn and to observe, and it is the same Written and [Oral Torah](orallaw.html) which [Jewish](gen-jew.html) Orthodox Rabbis are custodians of to this very day, and it is the patrimony of anyone rightly called a Nazarean. See Positive [Commandments](cmds613.html) 1-15 and 172-176 in the order of Maimonides (Chavel, 1967, vol I, pp. 1-23); Principles 7,8,9 of Maimonides [Thirteen](thirteen.html) Basic Principles of Faith (ibid, vol. I, pp. 275-279).
* That [Mashiach](mashiach.html), par excellance, and in like manner any other [angel](angels.html) (Hakham/Rabbi) is the embodiment of the written and [oral Torah](orallaw.html) (see Yochanan 1:1, 14).
* That this Masorah (Written and [Oral Torah](orallaw.html)) is to be memorised and observed by all who consider to be G-d’s children (cf. Prov. 2:2).
* That this Masorah is a fence that protects us from deviating in any form from the way that Ha-Shem has indicated for us to [walk](walking.html) in and as indicated in the Written and [Oral Torah](orallaw.html) of our noble people Yisrael.
* That the best way to [teach](teacher.html) and remember This [Oral Torah](orallaw.html) is by associating it with a Lectionary whereby certain Halakhot are related to the weekly Torah readings via verbal tally (cf. Verbal tally of RESHEET with B’RESHEET). The Lectionary thus provides an organizing framework to fit in the various Mishnayoth contained in Sefer Marqos.

1. “YESHUAH HA-[MASHIACH](mashiach.html)” - “Yeshuah the [Messiah](mashiach.html).”

* That he is the [angel](angels.html) captain of the host of [heaven](heaven.html) which G-d has sent to our noble people of Yisrael since the days after the death of Mosheh Rabbenu “to safeguard us on the way, and to bring the noble people of Yisrael to the place that G-d has prepared” (Sh’mot 23:30) is none other than [His Majesty](yeshua.html) King Yeshuah the [Messiah](mashiach.html).
* That we must “be careful before him and listen to his voice (cf. Yochanan 10:1-18 – that is, the voice of the [Oral Torah](orallaw.html)). We are not to rebel against him, for he ([Mashiach](mashiach.html)) will not pardon our disobedience since G-d’s [Name](name.html) (and [authority](authority.html)) is in Him” (Sh’mot 23:21). See also Principle 12 of Maimonides [Thirteen](thirteen.html) Basic Principles of Faith (Chavel, 1967, vol. I, pp. 279-280).

1. “Ben Elohim” – Son of G-d.

* That [Mashiach](mashiach.html) is the Rosh (captain, chief, [head](body.html)) of all the heavenly host, of all the [angels](angels.html) and therefore also of all Torah Judges (Hakhamim/Rabbis) in Yisrael (irrespective of whether he is acknowledged as such or not), and it is he who has guided all our Hakhamim and our noble people since the times of Yehoshuah to this very day. See Positive [Commandments](cmds613.html) 6, 11, 12 and 172-176 in the order of Maimonides (Chavel, 1967, vol I, pp. 1-23); Principle 12 of Maimonides [Thirteen](thirteen.html) Basic Principles of Faith (ibid, vol. I, pp. 279-280); Negative [Commandments](cmds613.html) 312-318 (ibid, Vol 2, pp.287-294); see also [Psalm](psalms1.html) 82 and Yochanan 10:34.
* That all males who truly accept upon themselves the whole of the Written and [Oral Torah](orallaw.html) as is accepted in [Jewish](gen-jew.html) Orthodoxy, and who accept upon themselves the Yoke of the government of [His Majesty](yeshua.html) King Yeshuah the [Messiah](mashiach.html), are given also a vocation (calling) to become and prepare themselves through much Torah [study](study.html) and faithful obedience to become Torah Scholars (Hakhamim) themselves – see Sh’mot 19:6; 1 Tsefet (Peter) 2:9; 1 Yochanan (John) 3:1. This, also does not detract the need for women who also have accepted the [authority](authority.html) of [Mashiach](mashiach.html) to have an excellent [command](cmds613.html) of both the Written and [Oral Torah](orallaw.html), however the key emphasis placed on such women is that of being an excellent wife, mother, and full of many great deeds of loving-kindness.

**FURTHER NOTES**

1. Contrary to Christian [teaching](teacher.html) we believe that vv.1-2 is a pericope by itself which deals with the introduction to this Mishnaic treatise and not to be joined with the next pericope of vv. 3-8 as this later pericope refers deals with Yochanan the Immerser. Therefore we propose that vv. 1-2 of the [first](one.html) Chapter of the Mishnah of Marqos constitute a separate pericope distinct from vv.3-8.
2. Whilst most modern versions of this treatise include the phrase “Isaiah the Prophet” in v.2, this is completely erroneous and shows a lack of understanding of the [Hebrew](hebrew.html) Scriptures, the lectionary framework of this treatise, let alone the Rabbinic perspective from which this Mishnaic treatise was written.

Here therefore ends our commentary on the [first](one.html) paragraph of the Mishnah of Marqos. May the Creator, Most Blessed be He, grant us strength to continue our studies and comment on further paragraphs of this important Mishnaic treatise, and may He bless and comfort all Yisrael, amen ve amen!

**Rev. Dr. Chad Foster’s Comments**

**\* \* \***

This [study](study.html) was written by

Hakham Dr. [Yosef](joseph.html) ben Haggi.

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: [gkilli@aol.com](mailto:gkilli@aol.com)

Web page: <http://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](http://www.betemunah.org) home page

Send comments to Greg Killian at his email address: [gkilli@aol.com](mailto:gkilli@aol.com)

1. Harris, R.L., Archer, G.L., Waltke, B.K. (1980), Theological Wordbook Of The Old Testament. (two vols.). Chicago: Moody Press, vol. II, p. 826. [↑](#footnote-ref-1)
2. Silberman, A.M. & Rosemblaum, M. (2007 Reprint), Torah with Targum Onkelos and Rashi’s Commentary: The Book of Genesis Hebrew/English, BN Publishing. [↑](#footnote-ref-2)
3. Stern, D.H. (1992), Jewish New Testament Commentary. Clarksville, Maryland: Jewish New Testament Publications, Inc., p. 485 [↑](#footnote-ref-3)
4. Harris, R.L., Archer, G.L., Waltke, B.K. (1980), Theological Wordbook Of The Old Testament. (two vols.). Chicago: Moody Press. [↑](#footnote-ref-4)
5. Epstein, I. (1987). Hebrew English Edition of The Babylonian Talmud. London, U.K. : The Soncino Press. [↑](#footnote-ref-5)
6. Kittel, G. (1964). Theological Dictionary of the New Testament. (10 vols., translated by G. W. Bromiley). Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. , Vol. 2, p. 726, 727 [↑](#footnote-ref-6)
7. Green, J.B., McKnight, S., & Marshall, I. H. (1992). Dictionary of Jesus and the Gospels. Leicester, England: InterVarsity Press, p. 283 [↑](#footnote-ref-7)
8. <http://www.nazarene.net/hebframe.htm>? [↑](#footnote-ref-8)
9. Stern, D.H. (1992), Jewish New Testament Commentary. Clarksville, Maryland: Jewish New Testament Publications, Inc., p. 672. [↑](#footnote-ref-9)
10. Delitzch, F. (1871, reprint 1978). Commentary On The Epistle To The Hebrews (2 vols), Minneapolis, Minnesota: Klock & Klock Christian Publishers. [↑](#footnote-ref-10)
11. Green, J.B., McKnight, S., & Marshall, I. H. (1992). Dictionary of Jesus and the Gospels. Leicester, England: InterVarsity Press , p. 283. [↑](#footnote-ref-11)
12. Stern, D.H. (1992). Jewish New Testament Commentary. Clarksville, Maryland: Jewish New Testament Publications, Inc., p. 830. [↑](#footnote-ref-12)
13. Ibid., p. 257 [↑](#footnote-ref-13)
14. Hirsch, S. R. (1967). Chapters of the Fathers: Translation & Commentary, Spring Valley, New York: Phillip Feldheim Inc., p. 52. [↑](#footnote-ref-14)
15. For those interested in pursuing this matter see these MUST HAVE books: Mishael Maswari Caspi & Sascha Benjamin Cohen, The Binding (Aqedah) and Its Transformations in Judaism and Islam: The Lambs of God” (Mellen Biblical Press Series, Vol 32), Edwin Mellen Press, ISBN # 0773423893; Aharon Ronald E. Agus, The Binding of Isaac and Messiah: Law, Martyrdom and Deliverance in Early Rabbinic Religiosity (SUNY Series in Judaica Hermeutics And Mysticism), State University of New York Press, ISBN # 0887067352; Louis A. Berman, The Akedah: The Binding of Isaac, Jason Aronson Publishing House, ISBN #: 1568218990; & Shalom Spiegel, Judah Goldin, The Last Trial: On the Legends and Lore of the Command to Abraham to Offer Isaac As a Sacrifice: The Akedah, Jewish Lights Pub, ISBN #: 187904529X. [↑](#footnote-ref-15)
16. Kittel, G. (1964). Theological Dictionary of the New Testament, (10 vols.), translated by G. W. Bromiley). Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., vol. II, pp. 721-725. [↑](#footnote-ref-16)
17. Mann, J. (1971). The Bible As Read And Preached In The Old Synagogue, Vol. I: The Palestinian Triennial Cycle – Genesis and Exodus. New York: KTAV Publishing House, Inc., pp. 479-80. [↑](#footnote-ref-17)
18. Lehrman, Rabbi Dr. S. M. (1983) Midrash Rabbah: Vol. III: Exodus. London: The Soncino Press., Vol. 3, pp. 412-13) [↑](#footnote-ref-18)
19. (ibid. pp. 408-9) [↑](#footnote-ref-19)
20. Townsend, J. T. (1997). Midrash Tanchuma: Translated into English with Indices and Brief Notes (S.Buber Recension) – Vol. II: Exodus And Leviticus. Hoboken, New Jersey: KTAV Publishing House, Inc., p. 125) [↑](#footnote-ref-20)
21. Chavel, Rabbi Dr. C. B. (1973). Ramban (Nachmanides) Commentary on the Torah (5 vols), New York: Shilo Publishing House, Inc. Vol. II, pp. 410-11. [↑](#footnote-ref-21)
22. Touger, Rabbi E. (1987). Maimonides Mnishneh Torah: Hilchot Melachim U’Milchamoteihem – The Laws of Kings and Their Wars, Jerusalem, Israel: Moznaim Publishing Corp., pp. 236-39 [↑](#footnote-ref-22)
23. Rabbi Ya’akov Culi (1980). The Torah Anthology Vol. 8: MeAm Lo’Ez, Translated by Rabbi A. Kaplan, Jerusalem, Israel: Moznaim Publishing Corp., pp. 177-179. [↑](#footnote-ref-23)
24. Visotzky, B.L. (1992). The Midrash on Proverbs Translated from the Hebrew with an Introduction and Annotations. London: Yale University Press, p.29. [↑](#footnote-ref-24)